WORLD CALL

MARCH 1941

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World Call

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Circulation Corner

The January number is par excellent! Every number is good and contains information which should be in the hands of every member of the church. I hope, by constant effort, to attain that happy state.

—MRS. REBA B. SMITH,
World Call Secretary.

First Christian Church,
Whittier, California.

Will you please send me a complete index for 1940 WORLD CALL. Thank you! Thank you also for making WORLD CALL the splendid magazine that it is. I enjoy each issue of it. It is well edited and the articles are well chosen.

MRS. SAMUEL H. WELLS.

Des Moines, Iowa.

Book Offer Closes March 1

World Call Secretaries will note that the mid-winter book offer closes on March 1. All club orders on which you expect to receive a premium missionary book should be postmarked not later than March 1, 1941.

1940 Ten Percent Legion

Congratulations to those 209 churches that succeeded in obtaining ten percent or more of the church membership as World Call subscribers! This attainment has meant a great deal of special effort in many of the churches. The annual World Call Honor Roll for 1940-41 offers another early opportunity for special recognition when the requirement is that a church must have mailed in twenty or more subscriptions during the missionary year. Much can be accomplished in four months!

Changes of Address should be received by the eighth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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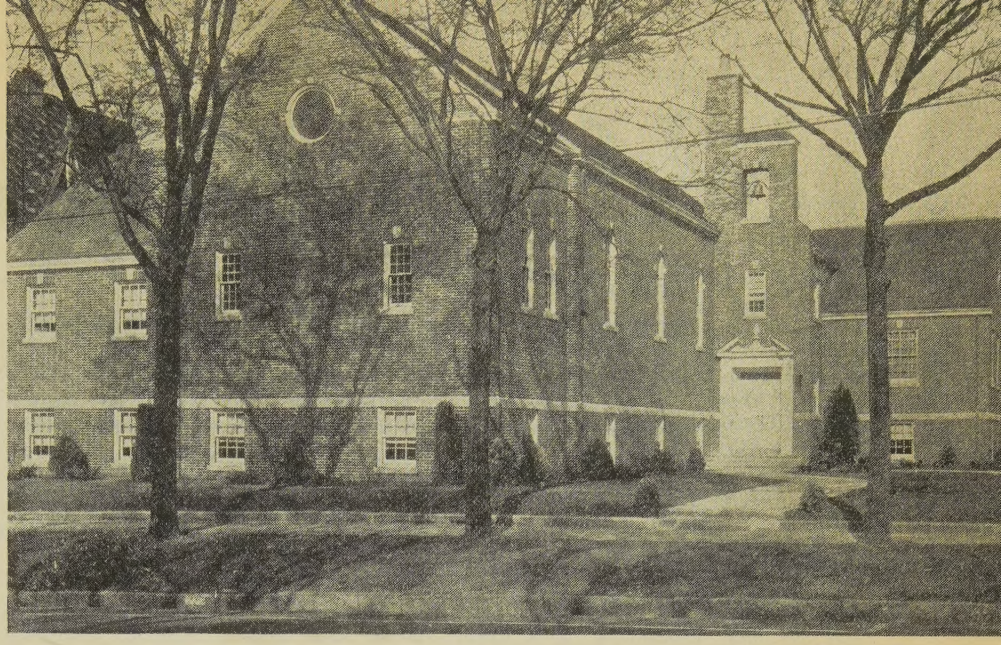
This Beautiful Church in Alabama's Capitol Was Made Possible by A Church Extension Loan



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The Threshold

Our Cover

On our cover appears a picture of the famed Summer Palace at Peiping, China. The photograph is used by permission of L. Green from Gendreau, New York. Looking at this photograph, an interested friend remarked, "But that is the *old* China that is no more." "No," commented another, "that is the China that will always be."

May Luncheons

The National Committee of Church Women again issues a call to all Christian women in the United States to unite in a nation-wide observance of the May Luncheon, Thursday, May 1, 1941.

The theme is: THY KINGDOM COME —*through the work united hearts can do,* and emphasis is being placed on the three-fold purpose of the Luncheons, namely, (1) a growing sense of church unity; (2) the joy of Christian fellowship; and (3) the power of Christianity in this day of need.

If any community does not have a committee at work planning a May Luncheon, it is suggested that plans be started immediately by a local woman's interdenominational group, a church woman's group, or some one woman. It is important that the Luncheon be interdenominational. Send for the booklet containing program helps, price 10 cents, to The National Committee of Church Women, 297 Fourth Avenue, New York.

Australia and the U. S. A.

The World Peace Foundation has announced a new series of pamphlets on American Foreign Relations. The aim is to provide people with condensed but authoritative and readable comment on some of the more important issues which Americans must face. The first pamphlet off the press is entitled Australia and the United States. It is an excellent statement of the common interests of the two countries. These pamphlets sell for 25 cents each and may be had from the World Peace Foundation, 40 Mt. Vernon St., Boston, Mass.

Christianity and Crisis

The first number of a new religious biweekly paper, "Christianity and Crisis," to interpret the war and its consequences from a non-pacifist viewpoint, appeared yesterday under the leadership of Reinhold Niebuhr, Chairman of the Editorial Board.

The offices of the paper are at 601 West 120th Street, New York City. The Editorial Board, in addition to Dr. Niebuhr, consists of Charles C. Burlingham, New York lawyer and past president of the New York Bar Association; Rhoda E. McCulloch, editor of The Womans Press Magazine; John A. Mackay, president of Princeton Theological Seminary; Francis P. Miller, director of organization of the Council on Foreign Relations; Edward L. Parsons, bishop emeritus of California; and Henry P. Van Dusen, professor at Union Theological Seminary.

Ten Percent Legion

The TEN PERCENT LEGION is something new in the annals of WORLD CALL, and it may be well to make an explanatory statement of the aim of the LEGION and how the figures in the LEGION report on page 28 were determined.

The aim of the TEN PERCENT LEGION is to have at least ten percent of our church members subscribing to WORLD CALL. To accomplish this churches were asked to send in during the calendar year WORLD CALL subscriptions totalling ten percent of their resident membership as it appeared in the 1939 Year Book.

In computing this record of the TEN PERCENT LEGION all subscriptions received between January 1, 1940, and December 31, 1940, were counted. That two hundred nine churches qualified is gratifying in view of the fact that the TEN PERCENT LEGION was not introduced to our churches and World Call Secretaries until last fall.

It is to be noted that the TEN PERCENT LEGION gives equal opportunity to churches of all sizes, and churches of moderate and small size in membership have surely given a good account of themselves as the figures below disclose.

Note: The TEN PERCENT LEGION does not take the place of or interfere in any way with the WORLD CALL HONOR ROLL which is figured June 30, and which requires twenty subscriptions sent in during the missionary year to qualify.

Education and Tithing

Any Church can now put on a ten weeks' course of tithing education, in the midst of its other activities, and at a very small cost according to The Layman Company, 740 Rush Street, Chicago, Illinois. This philanthropic organization, which has distributed millions of pamphlets on the tithe, now announces an attractive new series at so low a price that distribution to an entire church through ten weeks costs only 3½ cents a family. A set of samples and full particulars are offered free of charge upon request, but the company asks that persons writing, after seeing this announcement, mention this paper.

Bible Work for War Prisoners

In its work of supplying Scriptures to war prisoners abroad the American Bible Society so far has either shipped from New York, or had sent from Istanbul, or had manufactured in Geneva, a total of 4,054 Bibles, 21,677 New Testaments, and 58,221 Gospels and other portions in English, French, Polish, Dutch, Czech, Russian and Yiddish.

Notwithstanding the shortage of English Scriptures on the continent, by the latter part of December, 1940, there had been distributed to 15 different camps with English prisoners in Germany, 1,212 Bibles, 4,238 New Testaments and 444 Psalms and Gospels in English. The Society has shipped a quantity of Scriptures to Cairo for Italian war prisoners there. The Society has just received a request to supply 4,000 New Testaments in English for a single prison camp in Germany.

In addition to Scriptures furnished by the British and Foreign Bible Society to prisoners and other internees in Canada, the American Bible Society has assisted by supplying 2,000 German Gospels. A worker in Canada has written: ". . . gratitude has been expressed through German chaplains and special thanks was accorded by a German chaplain on receipt of a *Hebrew* Bible and *Greek* New Testament to help in the preparation of his *(German)* sermons to be delivered in camp."

Abbott Book Resigns

Abbott Book, for fifteen years Minister of Education of the Union Avenue Church at St. Louis, Missouri, has resigned. Mr. Book is favorably known to WORLD CALL readers for his interpretations of many of our covers and for articles on religious art. He has one of the most remarkable collections of religious art in the world, including now over 3,000 pictures. WORLD CALL frequently seeks his counsel. He has a thorough knowledge of the field of visual education.

British Planning

Planning for War and Peace is the title of a recently published pamphlet in which are reprinted ten editorials from *The Times* of London. The editorials reveal this bulwark of conservatism as doing some radical "looking ahead", as when it says, "In its origins democracy was a revolutionary and forward-looking force." And again, "Out of this horror must come the building of a better housed as well as a better fed British people."

WORLD CALL

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VOLUME XXIII MARCH, 1941 NUMBER 3

Hunger In Europe

THERE is in progress in the American press and in all kinds of public and semi-public forums a heated controversy over which no one is or can be happy—no matter how that controversy is terminated. We refer to the discussion of the proposals for feeding the civilian populations of countries occupied by German troops. Over these proposals people are seriously divided. More than that, the lines of their division are indefinite to the point of confusion to those seeking to study the situation.

We are far from denying that this is a matter calling for deep conviction and even intense feeling; but it likewise calls for mutual respect both of one another's intelligence and good purposes. When such men as General Pershing and Charles G. Dawes espouse a particular plan for civilian relief in German-occupied lands, it is difficult to assume that the proposal is sponsored by people who are admittedly good, generous and amiable, but who are unrealistic in facing the necessities of nations at war. So, too, when Robert E. Speer and Mary E. Woolley point out what they regard as the impracticability of that same plan, it seems to us just a bit naíve, if not childish, for the plan's advocates to assume that their opponents are lacking in Christian generosity and brotherliness.

"Small Democracies" Committee

THE controversy as to what can and shall be done on behalf of the millions of people in Nazi-conquered lands who face possible starvation and pestilence centers largely around the proposals of the National Committee on Food for the Five Small Democracies. This Committee, commonly referred to as the Hoover Committee, has proposed that food be shipped into Central Poland, Finland, Norway, Belgium and Holland and so distributed under neutral supervision that none would reach German hands or aid Germany. Involved in the plan is British relaxation of the blockade. Involved also is agreement on Germany's part (1) to take none of the domestic produce of these people, (2) to furnish an equivalent of any food already taken, (3) to permit imports from Russia and the Balkan states, (4) to allow free passage of ships without attack, and (5) to permit adequate control of distribution by the organization so as to enable it to assure that these guarantees are carried out. Another provision of the proposal is that the governments of the five democracies should finance the plan.

In an address in Chicago on February 16 Mr. Hoover announced that a somewhat modified plan had been proposed with the hope of overcoming objections voiced by the belligerents. This proposal was for an experimental test to be made in Belgium to demonstrate the feasibility of relief there without giving military advantage to either side. A million adults and two million children would be fed through soup kitchens, with the German Government agreeing not to requisition native food, and both belligerents permitting passage of food ships. A neutral check would also be made.

Points at Issue in Food Controversy

THAT there should be wide divergence of opinion as to the wisdom and practicability of the proposal of the National Committee on Food for the Five Small Democracies or any similar plan is understandable. Questions honestly raised are varied.

Among the points at issue is the question as to the extent of the food shortage and the causes back of it. There are those who maintain that there is no real shortage at all if all German-dominated territory (for which they hold Germany is solely responsible) be taken as a whole. They point out, too, the undeniable fact that there have been large shipments of food from these countries to Germany and that, in addition, troops of occupation have helped deplete food stocks. On the other hand it is known that European nations other than Russia normally import about 15 per cent of their food, all of which is now shut off by the blockade. By considering with this shortage the estimated 1940 wheat crop shortage of 20 per cent, as estimated by the U. S. Department of Agriculture, we arrive at a conclusion that, conservatively figured, there is a European food deficiency of at least 30 per cent. In the light of these facts it is not easy to question the seriousness of the situation. One may accept the criticism as to the accuracy of Mr. Hoover's figures and reduce materially his estimate of the millions facing starvation and you still have millions left.

Another point at issue is that such a course would be helping the Nazis win the war, and that we should reserve our sympathy for the victims of bombers in Britain. Still another has to do with the wisdom of putting pressure on Great Britain by organized public opinion. Again, it is argued that Hitler could not be trusted to live up to any agreement he may make, and would make no agreement that was not to his

advantage. There are, of course, many other considerations.

Differing Opinions Abroad

IT should be pointed out that difference of opinion as to the feeding proposals is found not only in America, but in Britain and in occupied countries, as well. A minority body of British opinion is expressed in the following quotation:

"Principles of elementary decency and elementary expediency are enough. Elementary decency: for the Belgians were our allies. If we do not recognize some kind of moral obligation to save our allies from starvation, what in God's name do we pretend to be fighting for? Elementary expediency: for unless we show that Britain has some care for the sufferings of her friends, what earthly inducement can there be for the conquered peoples to maintain an attitude of passive resistance to Germany? If we make no effort to save Belgium from famine, we stand condemned forever before the conscience of Europe."

Of particular interest is the statement made on January 31 by the distinguished French citizen, Miss Eve Curie. This also is probably a minority point of view. In response to a criticism of her American lecture tour by the Vichy government, Miss Curie denied that she was urging that no supplies be sent to occupied France. She then added:

"If asked for my opinion it is this: The deep suffering of France is inflicted on our people not by the British, but by the Germans, who are looting food from a country formerly self-supporting, who have 2,000,000 soldiers living on our soil, who make France pay the heaviest war indemnity ever asked of a country and who make French industry work to produce food and materials Germany needs for the war.

"If I keep silent about the subject of food for France, it is because I believe the decision belongs neither to Americans nor to the French, who are both non-participants in the war.

Some Observations and Conclusions

CONCERNING a solution of the tragically serious food situation caused by war, not only in the "five small democracies," but in occupied and unoccupied France, and in Spain, and in China, and in whatever other countries may be victims of aggression tomorrow or the day after, we are not nearly so cock-sure as are some of our Christian friends. Sometimes we wish we could be just that certain. There is a satisfaction which comes from seeing every situation in clear blacks and whites of moral distinction and being untroubled by having to decide whether this or that particular shade of gray is really almost a white or decidedly to be grouped with the blacks. On this perplexing problem, then, we would make certain observations and voice some conclusions, not with authoritative finality, but simply offering them for the consideration of others who are seeking the way to conviction. In the light of our knowledge of the facts available we believe:

1. That the need among the people of German-occupied lands is so real and urgent that—whatever is done—suffering, disease and starvation will soon take their toll from vast numbers of human beings.

2. That the truth as to Germany's ability to meet the dietary needs of the populations under her control lies somewhere between her own claims and those of critics of the feeding proposals.

3. That a neutral supervising committee could do much to check further exploitation of food resources in relief areas, but that such supervision would probably not be fully adequate, especially in dealing with supplies already taken.

4. That in actual calculation as to material advantages to belligerents in event of adoption of the "Hoover proposal" Germany would gain the more; but that at the same time the larger total advantage might well come to Britain by virtue of an increased self-respect and an enhanced international regard.

5. That, while we should have care in urging hard decisions on people who confront immediate dangers which we do not face, nevertheless, the obligation rests upon Christians and people of good will everywhere to join in intelligent efforts to relieve and prevent human suffering. It would be our hope that some plan such as those under discussion might meet with the acceptance of the belligerents.

6. That the so-called "Hoover plan" falls far short of any measure of real generosity in that it makes no provision for participation of the American people in the meeting of the needs of a suffering humanity; and that such a proposal must not be permitted to be made a substitute for such participation.

Committee on Relief Appeals

IN response to a desire for information as to the various foreign relief agencies appealing to them for funds, the Foreign Missions Conference of North America and the Federal Council of Churches have joined to form as a clearing house committee to validate certain worthy organizations. This group functions under the name of the Committee on Foreign Relief Appeals. Eight agencies working in different fields have been validated. These are:

1. *The Church Committee for China Relief.*

2. *The American Committee for Christian Refugees,* which aids refugees in the U. S. A.

3. *The Central Bureau for Relief of Evangelical Churches in Europe.*

4. *The Y.M.C.A.,* which works among prisoners.

5. *The International Missionary Council,* which aids stranded missionaries.

6. *The American Friends Service Committee,* which majors in the feeding of children.

7. *The Y.W.C.A.,* which in Europe carries on emergency work among women and girls.

8. *The American Bible Society,* which supplies Bibles for refugees, internees, prisoners and soldiers.

Without suggesting that there is no need for concern over what *governments* may do about feeding the hungry in occupied territory, we do suggest that among the above named agencies may be found legitimate outlets for *our own* generosity. The same applies to the opportunities on our mission fields.

In Congo Now

By C. M. YOCUM*

THE following letter was written by Dr. Jaggard's medical assistants at Monieka, Belgian Congo, to the writer of this article in Indianapolis. The occasion is the approaching retirement of Dr. Jaggard. He is the first one of our Congo missionaries to serve all the way through to normal retirement. Others have retired on account of illness, but Dr. "Iluku," as the Congolese call him, is the first to serve out his full years. Here is the letter literally translated.

"GRANDFATHER LOSANGANIA:

"You and Mamma are well? Tell us the manner in which you arrived home.

"We, the medicine boys of Monieka ask you this word. We and Dr. Jaggard have worked very good (together). So you send us a doctor who knows wisdom as Dr. Jaggard does.

"You, yourself saw that Monieka is in the center of the whole world and, as you like, send us a doctor of wisdom like him. We pray God for this reason that we get a doctor now.

"Greetings and love to you and Mrs. Yocum in the name of Jesus Christ. We hope to see each other again.

"The writers of this letter are

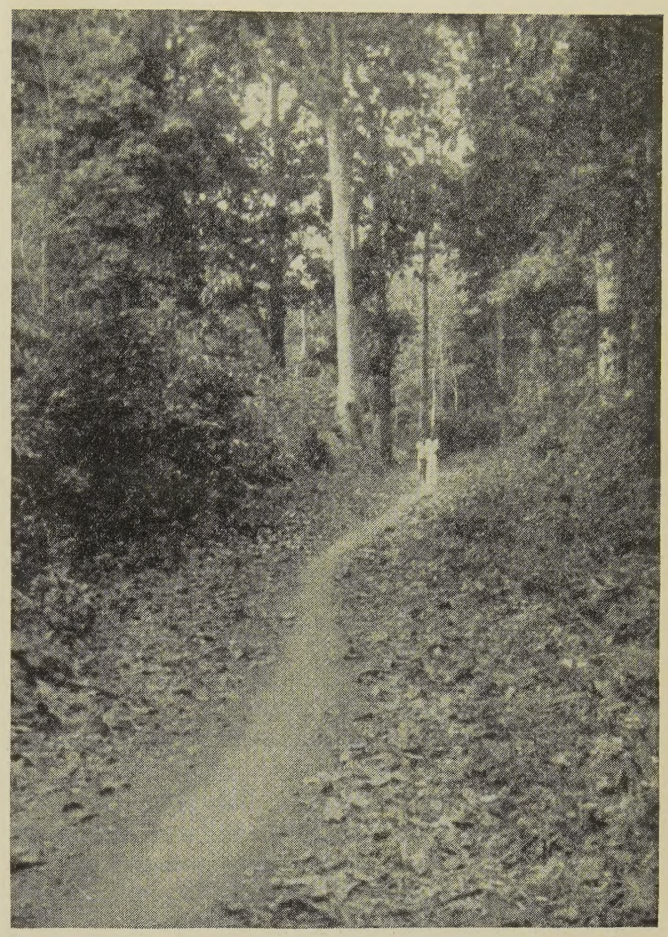
"The medicine boys (Assistants) at Monieka,

ELONGI PHILIPPE
BATUNA JEAN
ENYEKA SIMON
By the Secretary, LOONGO JEAN."

It needs to be explained that in addressing me "Grandfather," these five young medical assistants at Monieka had not just heard of the coming of my fine granddaughter in St. Louis. "Grandfather" is a term given by the Congolese to anyone who is supposed to be very old and therefore very wise. Would that the two were always companions. But alas, too often they are strangers!

* Doctor Yocum is secretary of the department of Africa and India missions in the foreign division of The United Christian Missionary Society.

Monieka hospital.



Path leading to hospital at Monieka.

Now, a comment or two about the contents of the letter. These Congo brothers of ours pay their sincere compliments to Dr. Jaggard by asking for another like him. And how human they are, just like Anglo-Saxons, when they tell me that I saw with my own eyes that their village known only to those of their neighborhood and to those Disciples of Christ who are interested in the church's world outreach, is the veritable center of the whole earth. How shocked Bostonians will be when they learn this.

And the delicately expressed urgency of the situation in the sentence, "We pray God for this reason that we get a doctor now." They have been left alone when Dr. Jaggard has been on furlough, and they have seen Wema, Lotumbe and Bolenge without doctors for long periods and they know full well the tragedy of such a situation. Hence they pray for a doctor now.

Here again how much like us they are! Who wouldn't see urgency in a situation like that? The only doctor available in the community is about to leave for a journey of several thousands of miles, not to return again, leaving the community doctorless, the nearest doctor in point of time being as far away as New York City is from Kansas City. And so they want a doctor "now" before their beloved physician, Dr. Iluku bids them a last farewell.

Perhaps you have noticed that these young men say nothing about the war. Oh, they know about it.

They knew the day it started; they knew when Belgium was overrun. Was there not some German propaganda at that time that Germany was about to take over Congo and the subtle but false assurance that she would ask no taxes from the Congolese when she, Germany, had taken over? I say subtle for Germany knows that Congolese dodge taxes just the same as white folk, even Teutons do.

Yes, these boys know about the war and how it is affecting the transportation of their missionary friends and delaying their return to Congo; and how it is increasing prices so that they can scarcely live on their incomes. They know about it and are concerned. But to them the war is a contemporary incident, a very serious, yes very tragic, incident, but nevertheless a passing thing upsetting our work like a whirlwind as it passes, and their work of building God's kingdom in Congo is an abiding task. That is the important thing to them, and they want a doctor that a constructive contribution in building forces for international unity may go on in spite of tragic destruction elsewhere.

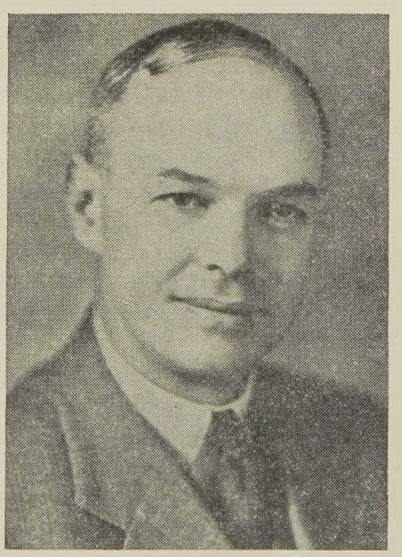
Yes, the war has affected the work in Congo. The printing press has now closed at Bolenge. The American printer has come home for furlough and there was no one to take his place. The Congolese carried on for a time on such printing jobs as they could handle, but because the sea lanes carry no more paper from Europe—that isn't essential to war—the paper stock is exhausted and so the presses have stopped. Eager minds, only recently enabled to gather knowledge from books, now look in vain for new reading materials. It is impossible, too, to find sufficient texts for classes at Congo Christian Institute, our leaders' training school. Because of wars there is shortage of both personnel and materials, and what has just been written is only one evidence of that fact. Transportation to and from Congo has been interrupted greatly and the cost has gone up 116 per cent. But in spite of all this, these "medicine boys" in Monieka keep their eye on the ball. They want "kingdom building," the development of a world Christian community to go on in spite of the fact that their civilized white brothers are doing their best to destroy the world.

But do they not know that if Hitler wins he will indeed "take over" rich Congo and then what about missions? Yes, they probably know approximately as much as we do about that also. "If Hitler wins!" But he hasn't won, and the field is ripe *"now"* in Congo. Our church *"now"* numbers 50,000 members. What a development in 42 years! Villages "now" ask for preachers and teachers. The rate of accession to our churches is *"now"* accelerated. Dr. Jaggard must *"now"* come home and Monieka's embryonic physicians and surgeons want some one *"now"* to take his place. And that some one is *"now"* ready. Dr. and Mrs. Henderson of Winnipeg will have completed their courses in tropical medicines in Tulane University in New Orleans before this article is published. Monieka medical assistants sound the proper note. In spite of war, *"now"* is the time to stand by them in their work of Christian world community development.

Christianity in a World of Movement

By EMORY ROSS*

A COMMON observation, yours, mine, ours, is this: the world is in movement. It is perhaps in the greatest movement time has seen. There are two aspects of this movement: the movement of ideas; the movement of masses.



Doctor Ross

1. It is primarily *a movement of ideas.* Selected ideas are more powerfully implemented now than before. One would not say they are the greatest or most powerful ideas the world has seen. In fact, some of them for constructive permanence seem of little worth. Nevertheless, they with certain others which appear more worthy are being pushed more powerfully into action than have ideas generally before. Ten million fighting men, plus seventy million working citizens, plus all the wealth of science and industry of the nation, are massed to push the ideas of national socialism alone. Other masses are seeking to push other ideas directly or obliquely opposed. However we may evaluate the ideas, it seems clear that we are in the greatest movement of ideas the world has known.

2. It is further *a movement of masses.* Never before have so many people of this earth been in contagious movement. Ideas before have generated movement and large groups of people have been put thereby simultaneously into movement. But nations then were more isolated. There was something like dead-space, like vacuum, like insulation setting off great blocks of people from other blocks, so that movement in one if transmitted at all to another was transmitted slowly, sometimes almost imperceptibly. Vacuum in that sense no longer exists in this world. It is possible, common even, for an idea in one mind

* Doctor Ross is General Secretary of the Foreign Missions Conference of North America. He was formerly a Disciple Missionary to Africa.

this morning to be read and heard by millions this afternoon and by the world tomorrow.

But it is not just celerity of transmission that empowers ideas today to move greater masses than before. More basic than speed is this: that persistent labors for a hundred years and more have brought more people into a commonalty of experience, of thought, of condition than ever before. With all the variations which still exist it is nevertheless true that more peoples of more races are near to a common level of experience and understanding than previously in human history. An idea applicable to one group may therefore find wider applicability to other groups. A crisis in one nation is produced by factors which by and large may be operating in a score of other nations, and a crisis may therefore be easily transmissible to the others—remedy-ideas likewise.

We thus find ourselves in the greatest movement time has seen.

II

Some people, perhaps most, shy from movement. There is the matter of inertia, for example. Even if we are not Arthur Comptons we know something of the physical aspects of inertia. And there are mental aspects as well. It may be relatively harder to get into motion an idea than a laden wagon on a dirt levee. And when there is deep mud and heavy rain and oppressing fog, in society or on the levee, the problem of movement becomes all the harder, more confusing, full of reluctance, uncertainty and fear.

Some shy from movement because it is movement. Certain movement makes them ill. In bursts of swift movement they completely "freeze."

And yet movement in itself is not bad. Reasoning beings see that. A horse stays in a burning building; a normal person moves, quickly. Movement in some circumstances is the only thing that can preserve existence. The world may be in such a circumstance now.

Further, the movement in mankind today is in appreciable measure the result of Christian labors. Christian determination that man shall be educated has been a power, in many places the greatest power, in lifting nations to that more nearly common level across which ideas today can have wider and quicker sweep than before. Christian interest in science and in shaping conditions to promote its growth has helped in those sweeping changes which science has brought in. Christian ideals for industry, for public welfare, for racial understandings, for national behavior, for international relations have set standards and helped maintain them in many countries—and have helped bring about wide disapproval and dissatisfaction when from those standards groups have fallen.

It seems to me true to say today that if Christianity had not raised those standards they would not now be raised, mankind would not know them, and the profound discontent and fear because of our falling so far from them as a world would not fill men's hearts and contribute so appallingly to the misery and struggle in which we are. It is because the Christian movement has lifted ideals and aspirations so high that man can clearly measure the extent of our collective failure to attain and maintain them. And in his fear and disillusion he strikes desperately along a road that seems to him shorter but that can end only in bitter death, for him and all men.

The Christian movement in the world today has succeeded but has stopped short of success. It has succeeded in implanting ideas, in creating ideals and in lifting human performance through millions of changed lives. It has stopped short of success in commanding only partial loyalties, in showing vigor of action, in complacently accepting sub-performance where only high-performance can prevail and abide.

III

There are three things of which it seems to me we can well take notice in *our Christian strategy* out of what has happened these months in the world's battle struggle.

1. *The static always recoils, never rebounds.* Traditionalism can do for a people what heavy icing does to a plane. No defensive "line" is a sure defense. Cracked faith can more quickly rout than the mightiest air armada. Mere ideas have enormous power even when set out by selfish and designing people, as in the case of fifth columnists.

2. *We have all the resources we need.* When this war was in its first stages we heard many shuddering references to a new weapon, a secret weapon. Even now we hear such references. But no such weapon has appeared. Victories thus far, greater and more dramatic than ever before in history, have come from no new and secret weapon. They have come from this: The better and more complete utilization and coordination of the resources already in hand, resources that have been available for the last quarter of a century.

In the spiritual realm we are ahead of those dealing selfishly with the material things of life in that we not only have all the resources of the spirit, but that those resources are always superior to the material when courageously and persistently used.

We require no new resources whatever. We need no great bestowal. No needed light is lacking. We have all, everything that is required. We need only as Christians to utilize these inclusive spiritual resources which are within us, to coordinate them, unitedly to carry them forward to give battle to the lesser ideals which today have been used for conquest and oppression. Those resources must fill and direct our individual lives. We must use them in our local congregations. We must permit their power in our national church bodies. We must join them with like resources of all other churches in our land. And then across all lines of races, nations and ideologies we must carry and be carried by them to the ultimate winning: a world brotherhood in Christ.

3. *An all-out devotion must be given.* An American observer recently back from Belgium said the most vivid, striking impression he received of the German motorized troops as they invaded Belgium last May was their singleness of purpose. They

stopped neither to rest nor to loot, to drink nor to feed, to seek pleasure nor to inflict additional hardship. They didn't even stop to take prisoners—simply disarmed the opposing soldiers and pressed on. The American observer said he could think of only one word, phrase of Scripture even though applied to bloody battle: "This one thing I do!" We need that, Christians: This one thing I do!

IV

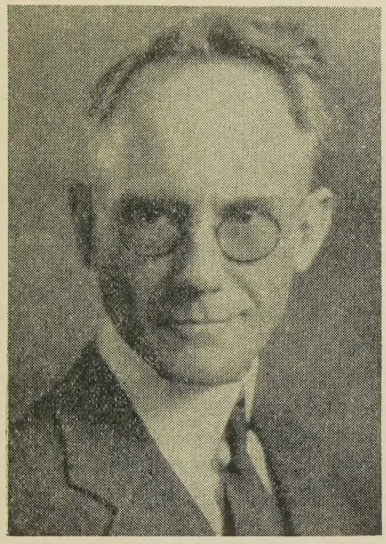
The world is in movement. It is frightened, blinded, groping, desperate. It is ready—for something that will give it freedom, hope, security, life.

Christianity is a movement. When it ceases to be it dies. When it moves it wins. Witness the history of the Christian mission in the world. It and it alone can bring the world what it seeks.

In a world of movement defense cannot win. It cannot even defend. We have all the resources we need for advance, and for victory. Let us therefore gird and unite and advance, pledging *"This one thing I do!"*

That Inevitable Overhead

By FRED W. WOLFF*



Fred W. Wolff

THERE should be no needless overhead in conducting Christian missions. I believe in sending missionary funds directly to the field where missionary work is done, rather than diverting part of it to the maintenance of a staff of clerks and secretaries in the homeland."

So runs a criticism occasionally made of one method followed in Christian missions—the method favored by those cooperating in The United Christian Missionary Society. Let us again examine the case.

What do we want accomplished by our gifts to the "current expense budget" of a local church? *Answer:* We want the gospel preached to the unsaved and the saved built up in Christ. Yet we do not send our gifts *directly* to those whom we would serve. We hand them to a church treasurer who expends them for coal, lights, supplies, repairs, salaries, insurance—all the many items included in "current expense." Thus our gifts go, first, to the upkeep of an *institution* which, in turn, will render a spiritual service. The local church is the headquarters of a preaching and teaching mission. Its work is directed by a pastor and board of managers called "officers of the church." The upkeep of this institution is as truly "overhead" as is the maintenance of a missionary headquarters.

In a small congregation there are but few items in this overhead. As congregations increase in size, and in the service rendered, these items grow in number and in amount. The upkeep of a large building and staff is correspondingly great. In a small church the supplies cost little, incidental expenses and services are few and salaries may be given only to pastor and janitor. As the scope of the field increases so does the overhead increase. When we then come to a field which stretches "into all the world," it is not surprising if the overhead grows in order to give, proportionately, as efficient service to the cause.

We do not maintain a local church for the benefit of the pastor or janitor; nor do we do it to augment the income of utility companies and other business concerns. Yet we find payments to these essential to our *ultimate* purpose; which is "leading men to Christ." So we willingly supply this overhead which provides the material means to a spiritual end.

In our state work we think it worth while to use district evangelists. Since most of the churches these serve are very weak and can give little in return, we think it our duty to augment the evangelists' income to a decent living wage. This can be done only by the strong churches helping the weak. We do not make direct gifts to them, but assist in the maintenance of their servants. We think it proper to maintain a state office and secretary to oversee, direct and coordinate these efforts through which a multitude of Christians, scattered over the state, focus their Christian effort at needed points. The money thus expended is "overhead"—as are salaries and coal bills in the local church—but we believe it justified in the larger service thus rendered.

This same principle operates in the work of The United Christian Missionary Society on a yet wider scale. A task of world magnitude is here studied, organized and directed to one common end—making Christ known to needy men. Consider this Society in some of the details of its service:

1. It is conceivable that a hundred thousand soldiers might invade a country, seize its strong points and convert it to a new type of government—all without any general direction; and with each soldier doing what he happened to think most likely to contribute to such end. Yet the chances of victory would be increased a thousand-fold with a commander and staff of officers directing each regiment and company to one common end. This purpose the United Society serves for churches of Christ and individual Chris-

* Christian minister, Wabash, Indiana.

tians. We seek to break down citadels of sin and ignorance; the Society directs our most intensive efforts into the most strategic channels.

2. We need information as to what is being done in our behalf along these lines. This knowledge is not only desirable for our personal satisfaction; it is also an incentive to increased effort. They who hear little about a need are little moved to *do* anything about it. The Society keeps us *informed.*

3. We need frequent prodding to stir up the gift that is within us. The Society pricks our self-complacency and urges us on by printed reminders and visits from its speakers.

4. We want objective reports as to what each missionary is doing with the funds sent him from the home base. We want to know that he is both worthy and competent. Enticements to indolence, to helpless discouragement, even to overt sin, are not less keen to a man alone on a foreign shore than at home. Again, we have workmen in America, (and there *could* be such on a mission field), whose *intentions* are of the best but whose *judgment* is so poor as to render them ineffective. We want to know that our gifts to foreign service support a man in full-time, wholehearted, effective service on Christ's behalf. No honest man objects to such scrutiny of his work. Being greatly trusted he wants it known that he is *worthy* of such trust.

In the United Society we have a sympathetic but thorough check on each missionary's service. He is visited on the field and his accomplishments are reviewed. His expenditures reported and analyzed. His efforts are directed in the light of a broad knowledge of the total field.

5. The staff of our United Society does for our congregations what the missionaries themselves must take time out to do, or else leave undone the services listed under (2) and (3) above. Informative letters to churches, stewardship teaching, inspirational literature, the correlation of different types of work—all these are valuable services which need to be done. If a missionary tries to render such service independent of a general service office at home he must inevitably follow one of two courses. He must either (a) take time away from his preaching ministry for such promotional activities; or (b) must leave the field and spend long periods in the homeland visiting the churches. Both courses are commonly followed. In either case the time and money thus expended is, again, "that inevitable overhead."

When numbers of people join in one common purpose some overhead is inevitable. This holds whether the aim is limited to one community or includes a whole world. It is true whether the purpose be governmental, educational or religious. Disciples of Christ, cooperating in the work of the United Society, believe the overhead thus entailed is well spent and that we can thus more effectively carry out our Lord's Great Commission.

A Nation-Wide United China Appeal

THE American people are to be asked to give five million dollars for relief of the victims of war in China in 1941. This will be five times as much as has been given in each of the years since the war began in 1937.

In 1923, the American people gave $12,000,000 in a few months to help the Japanese people after their terrible earthquake. We are now told that in nearly four years of war at its worst in China, America has given less than $4,000,000 to relieve the greatest mass suffering in human history. This united effort for China will attempt to meet the needs of the Chinese people more adequately and justly.

Seven principal China relief agencies are to combine their forces in this United China Appeal, reënforced by the leadership of a number of foremost American citizens. Among the latter are Eugene E. Barnett, Pearl Buck, Thomas W. Lamont, Henry R. Luce, John D. Rockefeller III, and Wendell L. Willkie. Others will be announced shortly.

Two of the seven agencies represent the good will of American Christians in helping China in her time of terrific tribulation—the Associated Boards of Christian Colleges in China and the Church Committee for China Relief. The latter is the official agency of the Protestant Churches, having been constituted by the Federal Council of the Churches of Christ in America

and the Foreign Missions Conference of North America.

The Church Committee will have the special and exclusive responsibility of presenting this united China appeal to the Protestant churches. Secular groups and the general public will be reached through other channels. This special provision is designed to safeguard the world relief programs, including China relief, which most of the denominations have set up and are promoting. Local churches are assured that they may share in this new effort for China and yet remain loyal to their denominational commitments. Full information will be supplied by the Church Committee for China Relief, 105 East 22nd Street, New York City.

The Western Trek of Chinese Students

By KATHERINE SCHUTZE

Miss Katherine Schutze, graduate of Texas Christian University, with graduate study at Marburg University in Germany, went to China as a missionary in 1935. She is now on furlough in Marfa, Tex. The picture above was taken in Nanking by a young Jewish woman who was there as a refugee in 1938.

IN America it was the *quest* for a rare metal that urged many of our early settlers to the West; but it has been the *conquest* of certain parts of China by means of a far different metal that has uprooted over a hundred million Chinese, forcing the majority to seek refuge in their vast undeveloped West. Among those millions of officials, merchants, teachers, farmers, women and children, the trek of the students, composing one ten-thousandth of China's population, in seeking to follow their institutions, presents a most challenging picture to those of us who have shared with them some of their experiences.

In the western countries it is customary for college students to become a part of a nation's army when there is war. But in China, that is not the custom, for according to age-old standards, the official who was always a scholar has ranked highest in the social scale and the militarist has ranked lowest. The Central Government since the outbreak of the "undeclared war" has sought to do all in its power to keep the universities and colleges functioning. Perhaps its attitude can best be expressed in the words of Generalissimo Chiang Kai-shek when he said, "Our students must be prepared to assume leadership in all spheres of our national life."

When the Japanese war machinery started rolling over the plains of North China in July, 1937, it soon became evident that destruction of educational and cultural institutions was an important phase of the invasion, but no one realized then that that was the beginning of the greatest educational migration in history. There were 95 government and 13 mission colleges and universities at the outbreak of the hostilities, and three-fourths were located in the area first affected by the war. Many campuses suffered either wanton destruction by shelling and air-raids, or buildings were used as barracks and for other purposes by the invading army. Others had to be abandoned because of nearness to line of battle. Thus the students of those institutions became refugees and many were their hardships in seeking to escape into unoccupied areas in order to continue study. Many were successful in passing the military sentries or in slipping through the lines, but we know of others who were killed because they were suspected of being communists—for that is one thing that the invading army pretends it is fighting.

During the first migration, students from the north found their way to Shanghai, Nanking and Hankow where they registered in schools still functioning in those cities. Some entered one of the two temporary universities in central China set up by the Ministry of Education. But as the war spread, those centers became involved and students and faculties were on the march again. This migration may be likened to Harvard, Yale and Princeton being forced first to Cleveland, then to St. Louis, but being bombed again, finding their way to Denver. Such a journey would not be made in our comfortable air-conditioned trains, or buses, but by rickshas, sampans, sedan-chairs—and perhaps the most of the distance by foot in cloth or grass shoes!

It is a remarkable story of how well-functioning institutions have been able to move faculty and student body from one locality to another and to adjust to small space, limited equipment and constant fear of more raids. In the beginning all had a tendency to congregate in large cities; but because of continual bombings they have since sought refuge in small towns or even in villages in the West. Hwa Chung, a Mission college formerly in Hankow, has moved several times but is now carrying on very successfully in a small village near the Burma Road. Institutions in such isolated communities are faced with increasing problems, for students find the community life dull and monotonous. There is great need for recreational facilities, reading rooms and places for

wholesome social intercourse. The inhabitants in such communities are usually a quarter or half of a century behind the trends of modern life as lived in the coastal regions from whence have come the students.

Three hundred miles from Sian is the famous Yenan University in Caves. All education is free there. In the summer of '38 the Sian office reported the 700 students were passing through on foot each week en route to the university. Each student is allowed only two cents daily for vegetables, plus a sufficient quantity of millet. They are engaged in productive work; and the small food allowance is supplemented by their own planting. There is no oil for lamps so all study must be done in the light of day. The students live in caves that they have dug themselves in the loess hillsides. Their curriculum includes the regular academic courses, but many political subjects are included, and practical work in agriculture.

In the International Settlement of Shanghai, an area not yet under control of the Japanese, four uprooted mission universities and five high schools have taken over a modern office building and there 4,500 students in crowded classrooms continue their academic pursuits. Two of those institutions have well-equipped campuses in the occupied area of Shanghai; but the others, evacuated from cities in the Yangtze Valley, were unable to transport any equipment. Thus the four student bodies have had to use what the two in Shanghai were able to secure from their occupied campuses. A remarkable spirit of cooperation prevails in everything from library books to classrooms and equipment, and a schedule was worked out whereby each college could share equally in the facilities available.

The West China University in Chengtu has welcomed to its campus four "refuge institutions." Two of those are union institutions from Nanking in which our brotherhood has had a share in developing and maintaining: Ginling College and the University of Nanking. The students and staffs traveled two thousand miles, most of the journey having been made on slow river boats up the Yangtze. They were unable to take much equipment, for the boats were overcrowded; but West China University has willingly shared what they have with their guest institutions.

China is not a country spider-webbed with railroads and paved highways as any road map shows our country to be. There are approximately 14,000 miles of railways there as compared with some 236,000 in this country—and China is 800,000 square miles larger than the U.S.A. plus Alaska! There are no heated buses nor private automobiles that speed along highways. However, the majority of the students treked 1,600 or 2,000 miles to the West afoot! A university moved from Changsha to Kunming, the China terminus of the Burma Road, a distance of some thousand miles. They were 68 days en route and only four of those days did they travel on launches or buses; it was truly a "walking expedition."

One of my own students who graduated from Chung Hwa Girls' School in Nanking, June, 1937, went to Shanghai to take entrance examinations to Fuh Tan University. Before she got back to Nanking, her family had been swept out of the city along with the flood of the frantic population of over a million that sought refuge in the country. She lost all track of them, but managed to join the faculty and students of Fuh Tan on their way into central China where the university carried on its classes in makeshift buildings on a mountain resort. Not long were they there before the bombers began making visits. The institution chartered a boat and proceeded to Kweiyang. I saw Frances in Hankow en route to Kweiyang in December '37. It had been three months since she had lost track of her family and she had no funds left. But students who had something were sharing with the others. Their school was bombed again so moved a third time—to Chungking, the present capital of China. In May of last year, that campus was bombed and the dean and several students were killed. No matter how far Chinese students trek, the metal that brings death follows!

The hardships of the refugee students and faculties

Left: Eight students must occupy dormitory rooms originallyplanned for two. Right: A college dormitory after bombing.

have not been limited to privation. The majority are like Frances, separated from their families who have lost homes, all means of support and even the money they had saved for the education of their children. Undernourishment has become a great cause for anxiety among educators in China. It is estimated that half of the refugee students are suffering from malaria.

It is simple enough for a school to say, "Let us go west to safety." But when they get there, what facilities have they for carrying on their work—and are they safe? Building materials are so scarce and expensive that they are prohibited from building even though they may have funds. Many classes are being conducted in age-old temples and clan halls where lighting is very poor, or simply out in the fields. Students use double-decked beds with scanty bedding, if any, in overcrowded rooms which often serve a three-fold purpose: bedroom, dining room and classroom! Mud bricks are piled up to serve as desks and dining tables. Oil lamps or candles afford the only light. The high rate of foreign exchange and the increasing difficulty of transportation limits laboratory equipment and reference books. Schools that took equipment with them had to abandon part of it en route because of transportation difficulties, or some was ruined in being transported. Many engineering students do not have such essential instruments as slide-rules. Meatless diets are often the rule and some schools can provide only two meals a day.

Although eleven of the thirteen mission colleges and universities have been forced to leave the present occupied area, yet the missionary and Chinese staffs that remained have been able to carry on constructive relief projects on those campuses. On the Ginling College campus in Nanking a girls' high school, a nursery school and a homecraft course for destitute women have been conducted. How eager have been those students who have been trapped, as it were, in the occupied area to continue their study. Not a few are they who during these two years finished high school here sought to join those in the West. To reach them now they must not only pass through enemy lines, but must have funds estimated at 400 Chinese dollars to carry them safely over that long journey of two thousand miles.

President Chen of Nanking University and Professor Dickinson join in campus road building.

The Ministry of Education reports that the attendance in all universities and colleges in China has almost come back to the pre-war level. In the thirteen mission colleges there are 7,734 enrolled this year, a 20 per cent increase over the highest peace-time enrollment. The work is not confined to teaching alone, but includes many relief activities and extensive programs of reconstruction and rehabilitation.

Although students and faculty members have suffered many hardships, yet they are rendering invaluable service to their country. When the "all clear" signal is given after an air-raid, students rush to the scenes of bombing and are a real help and comfort to those suffering. They spend their vacations in country districts starting cooperatives, encouraging homecrafts and in rural reconstruction. Much of this type of work is being done as "work-relief" projects. Half of the students depend upon relief.

Soon after the outbreak of the war, a small group of college administrators, teachers and secretaries of the Y.M. and Y.W. formed the National Student Relief Committee in order to learn the facts of student need, to appeal for help to friends in China and abroad, and to administer and apply the funds provided. Through our missions and private agencies relief is also being administered to these destitute students. We are told that the streets of large cities in the West are crowded with starving young students who seek admission into already overcrowded schools, but who often fail in the entrance examinations—usually because of ill health due to exposure on their long treks. Hundreds of miles from loved ones and friends, homeless, hungry and cold, yet still eager for knowledge and so willing to work in order to gain that knowledge.

How grateful the Chinese students are to those who have sent financial help to them at this time of their great need. Knowledge that students in different parts of the world make their study possible has done something to the students of China. It has given them new hope and purpose and resolution—and as one has said, "a brotherly thrill." I doubt that we realize just how far a little American money goes in China. According to present exchange, $1.00 U.S. equals $18.00 in Chinese. Thus a college student in China can have three meals a day for a month on $1.00 in our money.

The student relief work during the past three years has created a sense of student solidarity throughout the world. Values of international contact have been brought about which we believe will in time help solve the complicated problems the world is today facing. Last year Chinese students, even in the face of their hardships, raised funds as a token of their sympathy for their fellow students in distress in Europe. What an unprecedented opportunity for students in America to share their abundance! This can be done by gifts that will reach those destitute students in China through our churches, the Y.M. and Y.W.C.A. and International Student Relief Agencies.

St. Louis Convention Previews

IN few countries of the world could church people come together to review the accomplishments of the past year and to courageously face an unpredictable future. Disciples of Christ, when they meet in their International Convention at St. Louis May 1-7, will realize their privilege and resolutely accept the challenge of their responsibility.

Emory Ross to Speak

The program promises to be one of the most stimulating of any ever experienced by our people. Dr. Emory Ross, one of our own, recently elected general secretary of the Foreign Missions Conference of North America, and one of the outstanding missionaries to Africa of all Protestant bodies, will, in the forenoon of May 2, bring a message, "What Are We Facing?" The son of "Mother Ross," his international and interdenominational background, coupled with his keen insight to the missionary task, and his vision of the world's needs during these critical days, peculiarly fit him for his responsibility.

Doctor Van Dusen of Union

Dr. Henry Pitney Van Dusen, educator, author, world traveler and lecturer, and above all, humanitarian, will bring the WORLD CALL message Monday afternoon at two o'clock. Dean of students at Union Theological Seminary, New York City, author of such discerning volumes as *The Plain Man Seeks for God, God in These Times,* and *For the Healing of the Nations: Impressions of Christianity Around the World,* he brings to his audiences his own understanding, clearness in judgment and vision. His interests are as wide as his service. In the field of education alone he is a trustee of Princeton University, Vassar College, Ginling College, Nanking Theological Seminary, Millbrook School and Little School.

Baptist Convention President

Judge E. J. Millington of Cadillac, Michigan, layman president of the Northern Baptist Convention, will bring a message from his people on the morning of May 7.

United Society Pageant

"The Church Confronts Its World Task" will be an innovation of the convention. In pageant form, members of the board of trustees and executive secretaries of The United Christian Missionary Society will present the needs of our missionary and educational work as they actually make out the budget in support of this work. This pageant, to be given Saturday morning, promises to be one of the most interesting features of the entire convention.

"An Hour With the Foreign Missionaries," "An Hour With the Home Missionaries," "An Hour With Christian Education," and "A Minister's Morning Hour" are also among the program highlights. Each will begin at nine o'clock in the morning.

Dr. Graham Frank, general secretary, International Convention

Such features will take the place of the many breakfasts, luncheons and dinners formerly sponsored by the various agencies. This decision was reached by the Committee on Program and Arrangements after careful consideration of all factors involved and in counsel with representatives of such agencies who have given their approval. Programs formerly a part of the breakfasts, luncheons and dinners will become a part of the regular convention program.

It is believed that, in view of the multiplied needs on every hand at this crucial time, convention delegates will give this new policy their heartiest support and consideration. Private dining rooms must charge much more for these special meals than for ordinary ones. Also, at best, out of a convention attended by several thousand delegates, the maximum number to attend a special meal has been around seven or eight hundred. It is thought that if these same programs are made a part of the convention program itself, at least four times that number of people will have the privilege of their message and inspiration.

All sessions of the convention will be held in the beautiful and commodious Municipal Auditorium building at St. Louis.

Left: Boarding girl students at Ward College, Buenos Aires. Right: Rural Vacation Bible School in Mexico.

The Future of Missions in Latin America

By J. D. MONTGOMERY*

THE missionary movement has released an evangelical spirit in Latin America," said Dr. John R. Mott after a visit to several of those countries in 1940. Yet when David Livingston went to Africa in 1840, one hundred years ago, no place in Latin America permitted the Protestant church to do mission work.

During the colonial period, the mother countries of Spain and Portugal had held a monopoly on religion as in the spheres of trade and commerce. When independence came religious freedom was granted slowly.

In Brazil the English were allowed a Protestant church in 1810, "provided that it was made to look like a private house and did not use bells to assemble the worshipers."

In Argentina the Anglican Church entered in 1824, the Scots Presbyterian in 1829, and the Methodist in 1836, but services were restricted to the English language until 1867 when a law was first enacted permitting the Protestants to preach in Spanish, the language of the country.

In some other countries North American and British mission societies began to do evangelistic work some eighty-five years ago—Chile, 1845; Brazil, 1855; Colombia, 1856. In Mexico it was not until after the overthrow of Maximillian in 1867 that Protestant missions began. In Puerto Rico Protestant missions were not allowed access to the island until after it became American territory in 1898.

Protestant missions have now been established throughout Latin America, and exert a far-reaching influence. In Puerto Rico one in every twenty-three inhabitants is an evangelical Christian, as Protestants are called in Latin America. In Brazil the proportion is one in every forty-five. This Protestant influence, however, goes far beyond the actual church membership and is reflected in Christian liberalism, Christian social outlook and Christian intellectualism.

The Strategy of the Present

Dr. W. F. Oldham, former Methodist bishop in South America, used to say that the evangelical church in Latin America had produced its Peters, but seldom a Paul. Both types of leaders are needed and both are effective, but Latin America is not a virgin soil for Christianity and needs among its leaders those who can command respect in the field of learning and culture as in morals and integrity.

The dominant Roman Catholic Church, in spite of the good it has done, allowed religion in much of Latin America to "become fixed, stagnant, corrupt." One result of this *"status-quo,"* unadaptable church was that "the dominant attitude of the governing and cultured classes, from the foundation of the republics (around 1820) to the outbreak of the first World War, was one not only of irreconcilable estrangement from the historic church with all its works and doctrines, but usually of disillusioned indifference, and in some countries even of aggressive hostility toward teachers of religion."[1] This estrangement brought a challenge to all types of religion in these countries. Evangelical Christianity early realized that it must find expression through men and ideals whose living personality could give warmth and life to its institutions and doctrines. There must be Christians with "strong minds, great hearts, true faith and ready hands." Christian missionary statesmen have faced this problem since Protestant missions entered these countries. The issue was first faced cooperatively at the Panama Congress in 1916. Important methods of procedure were approved at this Congress which have since guided leaders in these fields. The Committee on Cooperation in Latin America was then organized and has played an important role in guiding the strategy in missions in Latin America. Increased emphasis was placed on cooperation and education in the approach to new fields. Effort has been directed in four ways:

* Missionary with The United Christian Missionary Society, assigned as professor in Union Theological Seminary, Buenos Aires.

[1] Inman, *Latin America, Its Place in World Life*, p. 306.

1. Evangelism: Evangelism stands at the very heart of our work as missionary agencies in Latin America. The spread of the gospel is the one compelling motive. People wish to know what evangelical Christianity means and if it really has the answer to life's pressing problems and baffling situations. In its broadest and deepest sense evangelism is the answer to this challenge. Its method of expression is varied and far reaching. The humble colporteur who distributes a copy of the New Testament in the heart of Peru, Bolivia, or Paraguay; a pastor who from the platform of a poor evangelical chapel sets forth the Sermon on the Mount or some of the beautiful parables; a teacher in a school who introduces a new system of mental tests; or lecture tours by outstanding preachers such as E. Stanley Jones and George P. Howard—all are elements in the continuous process of evangelization.

2. Education: Perhaps none of the aspects of this strategy of the present program is more penetrating than its educational emphasis. The Latin American characteristically prides himself of being catholic in spirit and international in outlook. The mission schools with a high standard of culture, integrity of thought, high ideals and an unbiased regard for truth have presented the evangelical approach in its most favorable light to many of the intellectuals in these countries. Any tendency to proselytize is offensive to the intellectual in Latin America and immediately creates a gap between him and the person he has befriended. Of our school in Paraguay, a government official said: "You people bring us the doctrine that every man has a right to think and choose for himself. That will give us independence of thought and moral courage and stamina. I hope you stay, for we need that kind of thing here."[2]

3. Social welfare: Rural work has been undertaken particularly by the Baptists in Bolivia, the Methodists in Chile, the Presbyterians in Brazil, and the Disciples and others in Mexico and Puerto Rico. In social service our Mission in Mexico has adapted its program to the new situation. Dr. Merle Davis wrote in 1940: "The most interesting and outstanding Christian social welfare work that I saw in Mexico is that of the Disciples Mission in Aguascalientes. I was impressed by the policy of identifying the liberal, social program with a strong church, through physical proximity, and through the uniting of the leadership of both institutions in one man. This social center in Aguascalientes is a fine example of the power of adaptation of the evangelical movement, which when blocked in the established fields of activity, finds new channels through which to interpret the Christian way of life and build up the church."[3]

4. Cooperation: Christian forces have come to a new understanding of the importance of cooperative effort. Today resources are being pooled in the training of Christian leadership; in the production and distribution of Christian literature; in carrying forward a more adequate program of religious education; and in united effort through Christian Councils in four of the areas in Latin America.

[2] Quoted by Norment in World Call, Oct., 1923.
[3] From an unpublished report.

The Challenge of the Future

After his visit last year Dr. John R. Mott stated: "The present is an hour of unprecedented challenge for South America. . . . There is no limit to the opportunity to press the cause of evangelism all over South America." A fresh endeavor for evangelization should be pushed to reach more adequately the intellectual classes; to undertake more responsibility for Christian work among students; to conduct evangelistic campaigns and thus stimulate the spread of the gospel; and through church extension to extend the church work into new geographical areas.

Sixty missionaries should be sent to Latin America in the next three years in addition to replacements. They are needed for: (a) pioneer work in new fields; (b) evangelism; and (c) special work in training leaders, supervising literature production, and work with young people and children. The Disciples of Christ should furnish five of these sixty.

Opportunities await us for expansion in our rural work in Mexico and Puerto Rico; for the enlargement of our Social Centers in Mexico and Argentina; and for the initiation of systematic work among the lepers in Paraguay.

Throughout Latin America the youth of the evangelical churches are becoming organized and developing leaders. The first Evangelical Youth Congress was held in Lima, Peru, February 2-9, 1941. The attendance was not expected to exceed 60 or 70, but it marks an advance in the work among young people in these countries. The Congress has been organized and promoted almost entirely by the youth organizations in these lands. They need and deserve continued support and counsel.

There probably never was so much interest in Latin American affairs as there is today. The press, new books, magazine articles, and radio talks bring to the attention of millions of people in this country the newly recognized importance of the countries to the south in our rapidly changing world. Economic and cultural relations with Latin America are stressed in

(*Continued on page 16*)

Sunday School group, Villa Mitre Church, Buenos Aires.

By VIRGIL A. SLY*

THE problem in America today is spiritual defense against the ravages of a nation and a world dedicated to the way of force. It is the task of the Christian church to *lift high* the cross of Christ in order that its message of sacrifice, devotion, and love may cover the nation and inspire the world.

Americans are giving way to a spirit of hysteria. Their eyes are so closed to the immediate crisis. Their ears hear nothing but the tragic news of war and destruction. They grasp frantically for solutions and dedicate themselves to destructive measures. As an answer to this hysteria, the church must speak with a calm and confident voice concerning its faith in God and man.

There is a certain sense of frustration that is evident wherever a group of Americans gather together —a feeling of the inevitability of the tragic fate that seemingly has overcome the world and its implication for us. This sense of frustration can be met if the church lifts its voice of hope and confidence in the eternal plan of the Kingdom of God.

* Executive secretary of the department of financial resources of The United Christian Missionary Society.

It is of unusual significance that we consider our obligation to the ongoing of the gospel of Christ at Easter. The inspiring example of the sacrifice and love of Jesus Christ for mankind is brought sharply into the consciousness of the American people at Easter time. The first Easter was experienced in a time quite similar to our own. Hatreds, nationalism, world conquest, death and destruction were the rule rather than the exception. Jesus himself was the victim of these forces. Yet out of Easter came the greatest lesson of love and sacrifice the world has ever known. Is it not possible that America and the American church can use our tragic day for a new resurrection of the hopes of mankind?

America must be constructively Christian. The church must enlarge and expand its program of Christian witness. This will involve the providing of increased financial support of state and national missionary effort in order that the causes serving the church in America may meet the emergencies confronting them—the developing of the programs of the churches, serving the underprivileged, undertaking great programs of evangelism and Christian witness, assisting churches in their problems of finances, providing care for its aged and disabled leaders, developing the attitudes of mind and heart which will make for a united church, and furnishing that spiritual dynamic without which the fate of any nation is tragic.

The observance of Easter with an offering for the causes of the church at work in America is a Christian obligation upon every member of the church at this time of spiritual regeneration. Just an offering is not sufficient. It must be more than the loose change scratched out of the bottom of the pockets—it must be gifts made in sacrifice, prayers lifted in sincerity, and consecration translated into action.

Lift high the cause of Christ in America at Easter. The church and Sunday school that makes Easter truly significant will make it a time of sacrifice. It should be a great day in every church. Classes in the Sunday school should be filled. Men, women and children should dedicate and re-dedicate their lives to Christ, but it should also result in advancing the Kingdom of God across the nation if Easter be truly significant in 1941.

Missions In Latin America

(*Continued from page* 15)

an effort to reach greater unity in the Americas. Too few voices are raised, however, to stress the spiritual side of our relationship with Latin America, or to affirm that evangelical Christianity contributes vitally toward a better understanding, and to the laying of more solid foundations for a new civilization that is emerging.

The present danger is that Christian forces may not be sufficiently aware of the opportunities before them. We must undergird and strengthen the evangelical movement in a more masterly fashion than in the past, and press to fresh endeavor and a new advance.

Toward Freedom

By GEO. WALKER BUCKNER, Jr.

TO the West, Orientals are always people enshrouded in mystery. This is due perhaps not simply to a difference in cultural background, philosophy and habits of life, but quite as much to the fact that most of us prefer looking in wonder upon the mysterious to making an effort to understand it. No country has suffered more from such misunderstanding than India.

Most Westerners have sensed in a vague sort of way that India is not without its great seers and thinkers. A casual effort to understand these, however, has not always dispelled the sense of mystery. Reading of Mr. Ghandi's imprisonment, hunger strikes, spinning, and days of silence, has added to the perplexity.

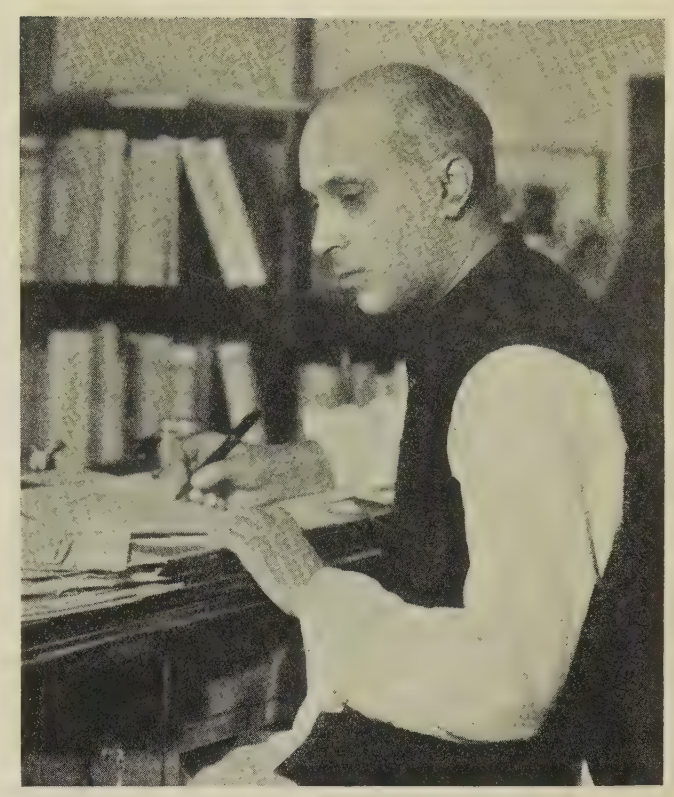
In Jawaharlal Nehru (Nay-rooh) we meet up with an Indian leader of another day and school. Readers steeped in the traditions of Western democracy will find in Nehru not only one whom they can understand, but one of the keenest interpreters of democracy in our times. Readers of Nehru's *Autobiography* published in England in 1936 are indebted to him for a new and sympathetic understanding of the Indian people. More recently the John Day Company asked Nehru to revise the *Autobiography* and bring it up to date with a story of the years since 1936. This he did, completing the story in his Allahabad home on August 10, 1940. The revised autobiography went on sale on February 20 under the title *Toward Freedom.**

Nehru, who is 51 years of age, was reared in a home of wealth and culture, his father being one of the foremost lawyers of India. Young Nehru was educated in England at Harrow and at Cambridge. Returning to India after graduation, he entered politics instead of taking up the law for which he had been prepared. Gradually this young man, quiet and retiring by nature, came to be the foremost national leader of India, excepting only Mr. Gandhi. Among his many elements of strength are his simplicity, sincerity, honesty, and his complete identification of himself with the great needy masses of his country.

As a writer Nehru has few equals. John Gunther has said of him that "Hardly a dozen men alive write English as well as Nehru."

Toward Freedom, like the earlier autobiography, is dedicated to "Kamala who is no more." Kamala was his wife, a frail, gentle soul for whom he had the deepest affection. When he closed his story in 1935, he had just been released from prison and was soon on his way to Europe where Kamala was in a sanatorium. Taking up the story five years later, he writes, "My wife's death in Switzerland ended a chapter of my existence and took away much from my life that had been part of my being." Some of the most beautiful passages in English literature appear in earlier chapters in which he writes of his wife.

* *Toward Freedom,* The Autobiography of Jawaharlal Nehru. The John Day Co. New York. Price $4.00.



Nehru in his study in his Allehabad home.

The dominant political force in India is the Congress party. Throughout all his mature years Nehru has been one of this nationalist body's trusted leaders, and is the only man elected to its presidency three times. The Congress is in the main Hindu, just as India is in the main Hindu. We do well to remember that within the membership of the Congress are found more Mohammedans than are members of the Muslim League, as well as many Christians.

Both the Congress and Nehru are pro-Indian rather than anti-British. Both from his virile writings and from conversation with Nehru in India, I know that in the present conflict his sympathies and those of his associates are wholly with the British. He has no patience with the totalitarian government. Britain has probably never made a more serious mistake than when in the beginning of the war she declared India to be at war against Germany without consulting the Indian legislative bodies.

As it is, the Indian nationalists are in a difficult position. Looking upon the present conflict, they greatly desire the defeat of the dictatorships. However, they think that Britain in defending democracy should be interested in that of India as well as British democracy. In consequence, men like Nehru and other Indian leaders are in prison for the protests they have made. In prison or out of prison, Jawaharlal Nehru may be counted upon to conduct himself with dignity and wisdom. A reading of *Toward Freedom* brings one not only to an understanding of the Indian movement for freedom, but a greater appreciation for the validity of the democratic principles in all of life. Democracy, says Nehru, must be economic as well as political. It must set man free and enable him to live.

India Calls

By THOMAS N. HILL*

SHALL we go back to India in March or July?" we asked our children. Tom, Jr. (in Junior High), and Marjorie (High) promptly answered "March!" Mary Lynne, who stays here in college, naturally said "July." Only Helen (9) seemed undecided. Tom and Marjorie were thinking of Woodstock, our Union Mission School, perched on the edge of the Himalayas, looking out on India's plains, where, with hundreds of active "Junior Missionaries," they have a really fine American School with the added advantage of the presence of Indian children as well as many from other countries. We too are drawn by India's beauties—the fascination of hill and plain, of arch and minaret, of changing Eastern life; as well as by the calls of fellowship with an undermanned mission from which in 1940 alone ten missionaries were called, one by death and nine by age; fellowship with the very few of our trained national leaders, our colleagues such as G. H. Singh, educational and evangelistic leader, S. Maqbul Masih, just returned to India from a rich experience in America; fellowship with our Indian pastors and the churches as they meet the problems and challenges of a new response to our preaching.

Opportunities for service call us: in Jubbulpore the evangelistic work among the Dumars, one of India's underprivileged castes; the work of Adult Literacy, stimulated by Dr. Laubach of the Philippines (see Sept., 1940, WORLD CALL), and strengthened by the contribution of the Mission Press in Jubbulpore; the working out of myriad problems in the relationship of church and mission; the development of the cooperative work of our churches; the Growing Church movement and the current trend toward more emphasis on the evangel. These and many other opportunities call us, for we share in many services rendered by others as we all work together to make Christ known, to serve those in need, and to help build the church in India.

* Missionary to India with The United Christian Missionary Society, now on furlough.

Mr. and Mrs. T. N. Hill

Encouraging balky ox by twisting tail, Bezwada, India.

Among the opportunities and responsibilities which our mission faces there are several cooperative ventures of importance. We meet with representatives of other churches in Round Table Conferences in which an effort is made to work for the unity for which our Lord prayed. W. B. Alexander has been the executive secretary for the Mid-India Christian Council, in which members of all the missions and churches of Mid-India meet for counsel on problems and opportunities such as the production of Christian Literature, including the publication of The Sahayak Patrika, F. E. Livengood, editor. This is a union Christian weekly supported by the Council and it ministers to members of over 40 different church bodies throughout Mid-India and beyond. G. H. Singh has been the secretary and leader of the Christian Association of Mid-India, and Dr. Victor Rambo, whose colleague, Dr. P. D. Sukhanandan is now in Philadelphia for further training, has been the leader of the Mid-India Medical Association.

At Pendra Road there is the T. B. Sanatorium where Dr. Mary Longdon labored so long, and which Dr. E. J. Lutz and Anna Bender, R.N., with their India colleagues, saved from the depression by heroic endeavor. It is now a union institution with government aid, which ministers far beyond our borders with a minimum of cost to us.

Dr. Don McGavran and G. H. Singh, just a few years ago cooperated with Bishop Pickett in making a survey of the evangelistic efforts carried on throughout Mid-India; and later they were appointed as Evangelistic Counsellors for all Mid-India. They stimulated a vigorous forward movement in evangelism in our area which has had its influence in other areas. Such cooperative efforts materially multiply our influence and make our witness more widely known.

The Growing Church movement calls us to new opportunities as men and women are touched by the revolutions of intellectual, social, political, economic and moral and spiritual life, portrayed by Dr. E. Stanley Jones in *Along the Indian Road.* Indian communities are profoundly affected by these movements even though often only faintly aware of them. There is a new response which is heartening. I myself have had in earlier years the terribly depressing experience of preaching with Indian evangelists for two

r three years without a single individual responding. uring recent years I have known the joy of seeing efinite results, both in individual conversions and in deepening interest in Christ's way of life. C. H. miley finds a new attitude in the Damoh district here we found such indifference in earlier years. Miss Fleming and others working among the women eport a deepened interest as well as a more definite esponse to the gospel message.

It is not without significance that we note a growng sensitiveness on the part of Hindu leaders manisted by their freely given advice to Christian leadrs to abstain from urging untouchable Hindus to ccept Christ, and in other ways. The growing reponse among the Satnamies in the Bilaspur-Mungeli rea, where Don McGavran, Herman Reynolds, omer Gamboe and S. Maqbul Masih are working, is ost encouraging. With the Growing Church Fund undergird and stabilize the work of shepherding nd teaching these new Christian groups, we expect pid advance in the coming months and years.

Jackman Memorial, our Women's Hospital in Bilpur, with Dr. Hope Nichoson and Dr. Moti Solomon, urses Ruth Mitchell and Alice Clark, and the staff Indian Christian nurses, is doing a notable work ministry. Its Nurses Training School is graduating hristian nurses who will serve in many communis. The fame of the Mungeli Hospital, especially in e field of eye surgery, is increasing its opportunity, hile Dr. Lutz in Damoh is opening a new field for llowship, through the local medical association in nich missionary, government and private medical orkers cooperate. There remains the vast field of illages only occasionally visited by doctors, and ose other villages wholly unreached by any Chrisan medical service. This latter field calls for heroic rvice for it will be decades before these villages e touched by any healing service, unless we make it ossible.

Great educational opportunities call. Our schools e endeavoring primarily to train and develop Inan Christian leadership so Christian religious eduation forms a vital part of our day schools, whether rimary, or upper primary (middle) or the Union hristian Boys' High School in Jubbulpore, or our vn high school for girls in Bilaspur developed by iss E. J. Ennis, where Vida Elliott, recently returned India from Texas, hopes to serve. Vocational hools do their part, one for boys in Damoh under r. G. E. Miller's leadership; one for girls in Pendra oad where Leta Mae Brown and Veda Harrah (on rlough) are laying foundations for future Christian omes. K. L. Potee has been for many years our eduational leader and has now returned to Pendra Road here great tasks call in school and community and llage.

India is a part of the British Empire and entered e war in September, 1939. Its future is bound up ith the Battle of Britain. Indian troops are fighting Africa, Indian industry is harnessed to supply jute r gunny bags, cotton for cloth and explosives, shoes r troops and even munitions for Britain's armies. Railway repair shops now make munitions, and the Gun Carriage Factory in Jubbulpore has been more than doubled to serve war needs. Yet India's sympathies are sorely divided. Congress, India's dominant political party, protested that India should have been consulted and demanded as the price of cooperation that Britain promise freedom for India after the war. Britain promised Dominion status—thus a stalemate ensued. Some individuals have been arrested on the charge of interfering with the conduct of the war; yet so far there has been no open conflict, and the ardent nationalists, under Mahatma Gandhi's influence continue to refrain from open attack, yet maintain their demand that Britain grant democracy and freedom to India as well as fight for them in Europe and Africa. Millions, as usual, remain indifferent, for they go hungry anyway. But the desire for self-government and freedom has grown and will continue to grow in power, restrained somewhat by a sobering realization of the dire disaster a German victory would probably mean to all Indian aspirations.

Our work and that of all missions has been affected by the war. In spite of excellent government price restrictions, the cost of living has risen sharply, and some aid must be provided for our Indian staff, working since 1933 on salaries cut as much as five-sixteenths. The cost of paper has risen making publication of Christian literature more costly. Passages to and from India have nearly doubled.

More tragic, many missions have been cut off from all support. German missions were the first. The German missionary men went into concentration camps the first week of the war. Later many were released, but found themselves worse off outside, wholly without funds. The rising Nazi tide swept across Europe affecting other missions, even the Swedish. Our own British brethren in India face difficult days though the heroism of their home churches amazes us. Our relationships with our British brethren in India have been very close and they merit our aid. The British and Foreign Bible Society, which supplies Bibles and Bible portions in India, has also been forced to cut its work there very seriously.

But it is likely that more subtle effects will produce even more evil results in India. The apparent collapse of European civilization, which India regards as Christian, can only produce profound shocks which will affect our work for generations or more to come. It is especially likely that communistic and atheistic influence, already common, will spread further, especially amongst student groups. Many, with the social-minded leader Jawaharlal Nehru, will say, "I have no religion," and far too many will fail to add with Nehru—*"unless service is religion."*

Never have we faced greater need out in the land of India. Young men and women in college, boys and girls in middle and high school, our future leaders in church and community, look to us for aid and guidance and inspiration, as in spite of war and poverty, a new response in city and village, and great new opportunities call. Shall we fail them?

The Brotherhood Convocations

The Appraisal of One of the Participants

By F. E. SMITH*

GREATER general interest was shown in the recent series of Brotherhood Convocations than in any other Disciples gatherings in twenty-five years. The attendance in eleven centers from mid-November through January reached twenty-five thousand.

Dr. Smith

It was the first time, since Men and Millions days, that representatives of the state and national causes, reporting to the International Convention, were on such a platform together. It was indirect promotion in terms of world conditions. Goals were not talked. Needs were presented as the moving power for support. It was the work of these causes of the church around the world that had specific attention.

Much credit is due C. O. Hawley, team leader, for his tireless effort and abounding enthusiasm. It was a marvel how the whole program, closely scheduled, ran on time. The team of eleven traveled ten thousand miles and no one missed an appointment. The effect was wholesome and placed the causes of our cooperative life deeper in the interest and affections of the people attending.

World Crisis and Church

The world crisis and crucial issues for the church were the heart of the program. To a remarkable degree, as conventions go, the interest and attendance were sustained throughout two days. Among the "hot spots" in the discussions were China and Japan, accentuated by the arrival on the West Coast of most of the missionary women and children recently evacuated from China. The effect of the war here at home also came in for earnest attention during the forum on the first day and in the discussion periods on the second day.

Mrs. R. A. Doan, many years in Japan, interpreted the meaning of the forced union of the churches there, bringing before us the revolutionary problems of a nationalized church with its serious implications for the church universal.

Bertha Park on China

When Bertha Park, the first to return from China, spoke in restrained emotion of the anguish of soul as missionary families were separated, it wrenched the hearts of the hearers and made us all feel a warm kinship with these heroic men and women and their children. They are more completely our missionaries now than ever before. When she spoke of the starving Chinese children it caused a sense of humiliating uneasiness. As she gave the instance of two small boys, on different occasions, saying "But we have nothing to eat in our house," somehow the food at the next meal did not taste very savory and the soul took on a new kind of heaviness akin to the burden of Calvary.

A strong factor in the success of the Convocations was the preparation by the leadership where the meetings were held. Much credit is due to the planning that brought a representative attendance covering or touching twenty-four states. Effort was centered on the officers of the church. Approximately three thousand men attended, usually two hundred or more in a meeting and in some places as many as four hundred.

Spirit of Expectation

The sessions were noted for alertness. Folk came with expectation. This came out fully in the period of questions and discussions. Often there were two or three on the floor at a time. There was a feeling that it was everybody's meeting. One participant referred to the Convocation as a New England Town Meeting. The spirit of free discussion and good will prevailed. No issue was dodged. Questions were answered frankly. Every cause had a hearing. All this betokens a new day, made more real by the pressing world crises.

Folk were aware of the world impact in all that was done. The people felt that they belonged to a church that had suddenly become world-conscious. A consciousness of the suffering that prevails so widely was sensed in all the meetings. The passionate appeal of Graham Frank for the unity of God's people can never be forgotten.

In each Convocation there were two sermons. This preaching was of a high order, burdened with challenge and commitment. These eight preachers: L. N. D. Wells, Roger T. Nooe, C. E. Lemmon, M. E. Sadler, W. P. Reagor, Ira Ketcham, Warren Hastings and Thompson Shannon, stirred the souls of those before them.

The three simultaneous meetings on the evening of the first day—women, youth and men—with the joint program that followed, marked the highest attendance in each Convocation and gave special emphasis to the interest of each group. The return for the closing sermon on the second day after the discussion period with its stress on stewardship had about it something of a consummation that sent people out with a hush in the soul and back to their church where their Lord was to use them in his program for the greater glory of God.

* Dr. Smith is the executive secretary of the Pension Fund of Disciples of Christ.

The Outreach of a Great Life

By HARLIE L. SMITH*

MOREHOUSE, Daniel Walter, astronomer, coll. pres.; b. Mankato, Minn., Feb. 22, 1876. s. Aaron and Sabra Ann (Burleson) M.; N. W. Christian Coll., Excelsior, Minn., 1895-97; S. B., Drake University 1900; S. B. University of Chicago, 1902; S. M., Drake U., 1902; Ph. D., U. of Cal., 1914; LL.D., Butler University, 1932; m. Myrtle Clayton, of Des Moines, Ia., June 9, 1903; children—Charles Aaron, Vega Lorraine, Frances Roberta. Prof. physics and astronomy, Drake U., since 1900. Vol. research asst., Yerkes Obs., summer 1909; instr. astronomy, U. of Calif., 1911-12; dean of men, Drake U., 1919-22, acting pres. and dean Coll. of Liberal Arts, 1922-23, pres. and dean Coll. of Liberal Arts 1923-1930, again president since 1930. Fellow Ia. State Academy of Science (pres. 1921-22); mem. Am. Astronomical Society, British Astron. Assn., Sigma Xi, Phi Beta Kappa; fellow Royal Astron. Soc. Discovered Comet (c), 1908 (Morehouse), Sept. 1, 1908; awarded Donahue Comet Medal, 1908; also community award to citizen rendering most distinguished service to the city of Des Moines in 1928. Mem. Christian (Disciples) Church; pres. Internat. Conv. of Disciples of Christ, 1934-35. Clubs: University, Rotary, Prairie, Des Moines Club. Contbr. numerous tech. articles on astron. subjects. Home: 2700 University Av., Des Moines, Ia.
—From Who's Who in America.

SOME lives are like great terminals out from which go forces in many directions, touching life in a multitude of areas and influencing the course of events and characters far removed from the central point. Such a life was that of Daniel Walter Morehouse. Drake University was his central point but radiating from that institution went influences which extended into all parts of the world until Dr. Morehouse ceased to be only and merely a citizen of Des Moines and became instead an unseen resident in the lives of thousands of individuals and institutions in all parts of the world.

We think of Dr. Morehouse as a college administrator, but at once we realize that that was only one of his interests. As president of Drake for many years he built his life into a great educational institution which will stand as a monument to his educational statesmanship and devotion to Christian education.

But he was more than a president. He was a teacher continuously; and in all the years at Drake and elsewhere, he left his impress upon many student generations, changing and reshaping lives into the mold of the educated Christian gentleman. He gave to those students not alone knowledge but also those permanent values which live long after the facts of the classroom and lecture are forgotten.

As teacher and president he established Drake as a great university; but he affected the character of other educational institutions as well. As a respected member of the Board of Higher Education of Disciples of Christ and its preceding organizations, he touched the lives of many of our Disciples colleges. He brought to the meetings of the Board an intense interest in Christian education and wisdom ripened in the fullness of many years of thinking and working in education.

This man's influence, however, extended far beyond our brotherhood schools. Through his services to the educational development of Iowa, and because of his intimate relationship with the North Central Association of Colleges and Secondary Schools, he came to be a part of the lives of hundreds of schools and colleges.

Dr. Morehouse was a scholar of the first rank and many people will remember him as the young astronomer who discovered the comet which bears his name. Scientists around the world will recall him as a great contributor to the social heritage of the world.

As teacher, scholar, and university administrator, his achievements place him among the great of his time, but his real greatness lay deeper. With all his intellectual interests he never allowed his life to become distorted. In a day of intellectuality, he refused to be coldly intellectual. There was always a warmth of personal interest and Christian character about him. In a day when the so-called intelligentsia and pseudo-intellectuals looked upon the church and Christianity as outmoded and insignificant, he retained his belief in the essential nature of these important life factors. While others were finding self-sufficiency in their intellectual pursuits he remained an integral part of the church and was also anxious that all who came under his influence as a scientist should also be conscious of his Christian purpose.

His science made him more acutely aware of his Creator; his intellectual power brought him to a closer understanding of his God; his Christian convictions made him a servant of the church. As deacon and later as elder, he served his own congregation; as president of the International Convention of Disciples of Christ, he served the brotherhood; as president of a university, founded by the church, he served a nation.

Thus it is that while we shall miss this man's presence, we shall always be aware of his character still living in the numerous institutions and multitudes of lives which he touched.

* Executive secretary, Board of Higher Education of Disciples of Christ.

Family Night Services

By L. D. ANDERSON*

SECURING a satisfactory attendance at church services, particularly Sunday evenings, is a vexing problem. Some regard it as insoluble and abandon effort; while others persist and measurably succeed. The crux of the matter lies in awakening desire in a few members to accomplish this end.

Some two years ago a godly woman of our congregation asked to be assigned an evening with permission to try her hand. The request was gladly granted, and in that service she had present four hundred sixty-seven guests. Some months later incentives were planned to stimulate effort on the part of school boys, under sixteen years of age. The results were gratifying. One boy had two hundred fifty-three, another two hundred fifty-one, and others smaller numbers of guests. The total attendance was well over seven hundred.

Reflection and discussion led to the proposal that an experiment be made covering a sufficient period to test the practicability of the idea. Accordingly, fourteen families were selected, from among the more capable and consecrated of our members, each of which accepted responsibility for promoting attendance one evening. For fourteen successive weeks we tabulated results. Despite the fact that the period included our worst winter weather the family having the smallest number of guests, on a cold, rainy night, had two hundred forty-nine; while the family with the maximum number was credited with five hundred ninety-six. The average for the fourteen weeks was well over four hundred.

The results were so gratifying that it was agreed to ask fifty-two families represented on the church officiary to assume responsibility for one Sunday evening each, thus providing for the promotion of these services for one year. This effort began with the first Sunday in September with the president of the Board and his family in charge. Although the thermometer registered above one hundred that day four hundred sixty-three were present.

So far neither disadvantages nor dangers have been noted. Many advantages are obvious. The following seem noteworthy:

First: Attendance has increased. Primarily efforts have centered on members and prospects. Considerable numbers have become regular attendants; and some habitually bring neighbors.

Second: Recruitment has been helped. When many attend church some become Christians. It may be a coincidence, but it seemed significant, that the first family of the fourteen invited, among others, a young business woman who was not a Christian and had never before been in our church. Yet when the invitation was extended she responded, confessing her faith, and on the following Sunday evening brought a friend who also made the confession and the two were baptized together. We see many convincing evidences of evangelistic fruitfulness.

Third: There is a marked enrichment of fellowship. Members are more cordial. Increasing numbers speak to visitors and greet fellow-members.

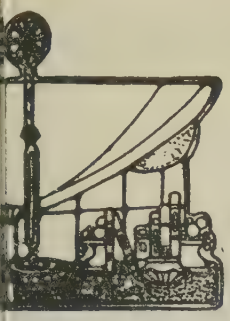
Fourth: There is opportunity and encouragement to render specific service. Some families had not previously accepted responsibility. All are urged to exercise their ingenuity. Most of them have devised, or developed some distinctive feature.

Fifth: Family solidarity is stimulated. Parents, grandparents, children, grandchildren, and "in-laws" work together with enthusiasm and enjoyment.

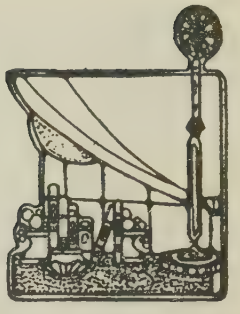
It is not claimed that the "Family Night" plan solves all problems of church attendance; but it will help. In the average congregation are vast unused powers of personality which may be utilized for the good of men and the glory of God.

* Doctor Anderson is pastor of First Christian Church, Fort Worth, Texas.

After-service group at First Christian Church, Ft. Worth



Book Chat



Lenten Volumes—Laski—Disillusioned Mumford

By C. E. LEMMON

THIS issue of WORLD CALL will reach its readers at the beginning of Lent. It is appropriate, therefore, to begin this page with the mention of four new Lenten books, all of them taking the cross as a central theme. The four books, all sermons, or preaching essays, are *His Cross and Ours* by Joseph Fort Newton, *These Shared His Cross* by Edwin McNeill Poteat, *Faces About the Cross* by Clovis G. Chappell, and *Why the Cross?* by G. Ray Jordan.

Newton

Dr. Newton's book is the Presiding Bishop's Book for Lent, an annual volume sponsored by the Protestant Episcopal Church. The seven chapters are sermonic in form, dealing with the passion experiences of Jesus, but focused on the relationship of these experiences to our own lives. The book is beautifully written with an amplitude of book reference and incidental wisdom that adds much to its value. There are many prayers drawn from other writings of Dr. Newton. This is the best of the current Lenten books.

Poteat

Edwin McNeill Poteat, Cleveland's gifted preacher, is an imaginative writer and poet. He re-creates the scenes of Holy Week by an imaginative elaboration of the episodes and personalities surrounding the crucifixion. It is an interesting book mixing fiction and fact which makes for fascinating reading.

Chappell

Dr. Chappell is a preacher only. His writings are devoted exclusively to sermons. The emphasis, as the title *Faces About the Cross* would indicate, is on the personalities involved in the passion. His method, however, is strictly homiletical and his applications are practical. We have a growing appreciation for the work of this gifted preacher who sticks to his last and keeps to the sermonic form.

Jordan

Dr. Jordan's *Why the Cross?* is another book of sermons on personalities and texts, much the same in content as the Chappell book but with a different accent. Whereas Chappell is smooth, expository and declarative in his method, Jordan is incisive and challenging. Chappell tends to persuade, while Jordan tries to arouse his hearers.

Book of Comfort

W. R. Siegart's *Songs in the Night* is a very small book with little homilies on failure, doubt, sin, sorrow, and suffering. There is nothing novel in content, but it is comforting and will be of value to the ordinary garden variety of reader.

Biography Study of the Baptist

Dr. Roy L. Smith, editor of Methodism's new *Christian Advocate,* and famous California preacher, brings his trenchant pen into action for a biographical study of John the Baptist. The appropriate title, *A Voice in the Wilderness,* introduces us to the character and work of John, who—claims the author—has not been recognized enough in Christian thought. Because of the lack of contemporary biographers, John has not been accorded a full measure of his worth. With the meagre materials found in sacred and secular literature, it is surprising how much vigor and content the author has been able to bring to this treatment of the wilderness prophet.

How Democracy Can Win

One of the best compliments paid the preacher is the fact that he is so often imitated in style and passion. Harold Laski, British political writer, is essentially a preacher. He always writes with conviction and passion and has a cause to promote. His newest book, *Where Do We Go From Here,* is on the problem of a post-war peace. While Laski is a socialist in theory and a member of the Labor party, he is supporting Britain's war effort on the basis that the Nazis are outlaws and must be curbed, much as we have been compelled to curb our outlaw gangsters in the United States. But Laski does not believe that England can defeat Germany by arms alone. The only possible triumph for England lies in a revolt of Europe against the dictators. It follows, claims Laski, that the best British ammunition would be a thoroughgoing and sincere reorganization of English life. This would be more convincing than guns and would furnish the added weight with which to topple the Nazi menace.

"Ammunition for Preachers"

Lewis Mumford in his *Faith for Living* is the Reinhold Niebuhr of popular literature. He is the disillusioned liberal and is caustic in his criticism of our soft convictions and incapacity for action. We must equip ourselves for sacrificial endeavor if we would salvage

(Continued on page 46)

WORLD CALL

The Church and Military Service

WHAT can the churches do when the nation begins to prepare for war? Church bodies may "dissociate themselves from the war system" and declare that they "will never sanction or bless another war." But can they dissociate themselves from the men who go to war?

It seems to me that there are two courses open to the churches when they face war not as an abstract principle but as a concrete reality.

The *first* is to identify the nation's war aims with the will of God and make a holy crusade of it. With this attitude there is usually the counter-identification of the enemy with the demonic and satanic powers of the universe. That justifies the holy crusade. I hope the churches will never again take that road.

The *second* possible course is for the churches to maintain their witness as to the evil character of war and at the same time extend their redemptive ministry to the men who are drawn into it.

It is this second course that the Disciples of Christ have chosen. Together with many other Christian communions we have witnessed to the evil nature of war in clear and unmistakable terms over a long period of years. The International Convention has a number of times denounced war as "pagan, futile and destructive of the values for which the church of Christ stands." That judgment must be maintained. But intelligent Christians everywhere will rejoice in the decision of the recently appointed committee on service to men in military camps to include in its program service to Disciple chaplains, assistance to churches in communities adjacent to army training camps, and aid to conscientious objectors who elect civilian service in work of national importance as an alternative to military service. This simply means that the brotherhood will render impartially such service as its means and opportunities permit to men who are called into service, to our ministers who serve as chaplains, and to men who as conscientious objectors refuse to do military service.

When individual Christians, whether from a sense of duty or because they have been drafted, enter the military service the church will follow them with its redemptive ministry. In the thirty army camps where national guardsmen and selectees will be trained will be found many members of our churches. Some will be leading young people in their home churches. Others will be junior deacons, Sunday school teachers, elders and chairmen of church boards. Without abating one whit our witness for peace or in any manner soft-pedaling our condemnation of war, we will bring to these men the ministry of the Christian religion.

The same is true with reference to the military chaplaincy. The Kansas City Convention withdrew our representation from the committee which gives the "ecclesiastical sanction" required by the War and Navy Departments to ministers under consideration for commissions as chaplains. The resolution did not say that Disciple ministers ought not to become chaplains (though that conclusion might be reasonably inferred), but that the Convention would no longer be a party to a process required by the armed services for appointment of ministers as chaplains. A considerable number of our ministers exercising the unquestioned right of individual judgment have become chaplains. Shall we disfellowship them? Shall we ignore them? The committee by its action says that without in any way seeking to evade the terms of the Kansas City resolution it will seek to bring to the aid of these men all the resources that the brotherhood can muster to enable them to render the best possible spiritual ministry to the men under their care. With that viewpoint, we take it, no reasonable person can take issue.

The third group the committee proposes to serve is the conscientious objectors. Men who because of religious training and belief refuse to do military service or participate in war constitute a misunderstood and often persecuted group. They deny the right of the state to command them to kill as they would deny the right of the state to order them to commit any other sinful act. For that conviction they are willing to suffer social disapproval, hardship and persecution. But their courage commands respect. As one hard-boiled prison guard said of Arle Brooks, Disciple minister sentenced to prison for refusing to register, "You gotta respect a guy for standin' up for his conscience!"

Here is a true ministry of reconciliation. The church condemns war but follows and serves those of her members who are involved in war or the war machine. The church will not be a party to the selection and induction of Christian ministers into the military chaplaincy; but brings all of her resources to the aid of those ministers who, on their own initiative, seek such service. The church as a whole does not accept the conscientious objector viewpoint; but it extends its sympathy, fellowship and support to those of its members who, in obedience to what they believe to be the will of God, refuse to take human life, even when commanded to do so by the political state. Spineless, you say? Say rather, inflexible conviction tempered by love and sympathy as broad as the needs of men!

Building A Church Library

Historic Kentucky Congregation Centers Library In Brotherhood Enterprise

C. Brooks, pastor of Frankfort, Ky., Christian Church

BECAUSE a church faced the responsibility of making readers out of subscribers, a library was founded which should inspire all our churches.

In 1935-36, the historic First Christian Church at Frankfort, Kentucky, made a one hundred per cent increase in WORLD CALL subscriptions, gaining for the first time not only WORLD CALL leadership in that state, but making the largest increase for the year of any church in America. Thoughtfully, earnestly, prayerfully a plan was worked out and the Philip Fall Memorial Library was begun.

Everyone helped. Mrs. Robert R. Gum was, and is, the indefatigable librarian. The pastor, then Dr. Hampton Adams, the WORLD CALL staff, The United Christian Missionary Society, old families of the church in possession of historic relics and documents, every organization of the church, did its part.

Appropriate Room

n the large, well-lighted room of the cational building, furnished through- in walnut, is the old communion le, carried from the burning church in 0. The little organ given the begin- s' department and played by the be- ed wife of the Rev. George Darsie, is re, as is the small oval table purchased the pulpit of the new church in 1872. on this table was set a water pitcher d goblet so the preacher could refresh nself. Those were the days when ser- ns were homilies of length and exhor- ion.

Historic Pictures

On the walls are paintings of the first stor, Philip Slater Fall, who served the ngregation for twenty-five years; Elder d Mrs. Jonas Hartzell, grandparents of s. Wm. E. Macklin; the historic Cane dge Meeting House; Mrs. Emily Tule- n and her sister; W. G. Simpson, ristian layman; and Dr. Macklin, for ty years the church's living link. ere is also a picture of Mrs. Macklin, d one of the pond in which the doctor ptized Shi, the story teller, first Chi- se convert of Disciples of Christ. Other tures are of Allen R. Huber, now in Philippine Islands, living link of the man's Council; and of A. C. Brooks, present pastor. The WORLD CALL nor Roll containing the names of those o subscribed to the magazine during t year of 1935-36 also hangs on the ll.

Up-to-Date Material

The built-in bookcase is made of lumber that was in the first pipe organ of the church. Men now serving on the administrative board pumped that organ when they were boys. This and other cases contain a wealth of historic and up-to-date material, for a church library's paramount use is that of loaning books, books which will help teachers and students alike as they seek information and guidance in this no easy task of Christian living.

Doctor Hampton Adams, now pastor of Union Avenue Christian Church, St. Louis, Missouri, was pastor of the Frankfort church when the Philip Fall Library was begun.

Memory Books

In these cases are memory books on the various lines of work which Disciples of Christ have undertaken through the circles of the Woman's Council under the direction of the local WORLD CALL superintendent. Much of the information has been sent in by the missionaries themselves, and the books are arranged for reference use. There is also a set of WORLD CALL, beautifully bound.

Wide Interest Range

In one case are volumes of historic literature of Disciples of Christ. In another are books on the missionary enterprise, religious education, youth guidance, the Christian family, worship, biography and stewardship. An abundance of information, including letters from missionaries, is filed for reference use. A Disciples of Christ ministers' book has photographs as well as autographed books, sermons, and histories of local churches. Another has pictures of our schools and colleges as well as the latest catalogues. Many a parent and prospective student has arrived at a momentous decision because of this help.

Library Board

The library is governed by a board made up of the pastor of the church, the president of the Woman's Council, a secretary, treasurer and librarian. There is an assistant librarian and a committee that selects all books.

How to Start a Library

Missionary education-minded Mrs. Gum believes that any church can have a library if its members truly face the reality that when people are informed they will become interested, and that when they are sincerely interested, wonders can be accomplished. She advises that a church begin by gathering together old copies of WORLD CALL and other brotherhood publications; by starting memory or scrap books on world and home missions, ministers, colleges and other schools, Christian unity, youth fellowship, stewardship, church administration—all subjects vital to Christian living; by going to the oldest families of the church for historic objects, and by keeping faith with the contributors by making adequate provision for the proper care and use of the library. In this way a worthy church library will emerge through the cooperative efforts of all its members.

Till Christ Is Lord Indeed

A Service for the Dedication of Offerings on Easter

By GRACE W. McGAVRAN*

The church may have Easter or Palm Sunday decorations. A cross, either white or of rugged wood, rises from a sturdy base at the front left-hand corner of the platform. Its base must have a place where offerings may be laid. Two readers and a quartette (or soloist) are placed at the right rear corner of the platform, facing the cross, profiles to the audience. If the platform is large enough, a group of young people, who will read the parts designated, are placed similarly facing the cross behind the readers and quartette. Otherwise, they are in the front seats in the audience. Representatives from departments and classes will come forward with the offering at the time and in the manner indicated below.

Processional hymn: "Christ the Lord Is Risen Today" (sung to "Worgan." "Fairest Lord Jesus," or "Hosanna, Loud Hosanna" may be used if more familiar to the audience).

First Reader (slowly, clearly, and reverently):

Lord, as we thy name profess,
May our hearts thy love confess;
And in all our praise of thee
May our lips and lives agree.
—Edwin P. Parker, 1890.

Second Reader (reading the entire passage slowly and with emphasis): John 21:15-17.

Prayer (by superintendent or pastor): Lord of all life, as we, thy children, gather in this day of world tragedy and need, grant us a vision of thy will for us. Open our hearts to the call of thy suffering people. Give us the purpose to "feed thy lambs," and to "feed thy sheep." It is not knowledge of the need which we lack, O Lord. It is the will to answer that need. Guide our hearts and our minds as we come to serve thy children through thy church. Amen.

Prayer-song (by quartette, as congregation sits with bowed heads. Sung to the tune of "Fling Out the Banner," very slowly and with emphasis):

God of the strong, God of the weak,
Lord of all lands and our own land;
Light of our souls, from thee we seek
Light from thy light, strength from thy hand.

In suffering Thou hast made us one,
In mighty burdens, one are we;
Teach us that lowliest duty done
Is highest service unto thee.
—Richard Watson Gilder, 1903.

Young People (reading in unison, clearly and with meaning):

The land we love is calling from plain and mountain height,
Her valiant sons and daughters to lift her beacon light;
From coast to coast the answer comes ringing loud and free,
America, America, we bring our lives to thee.

The soul-starved mountain highlands, the need of countryside,
The city's creeping darkness, where sin and fear abide,
Shall see the marching thousands that come from far and near:
America, America, thy pleading call we hear.

O heralds of the morning, stand in your radiant might,
Splendid with faith triumphant, touched by the living light.
For faithful loving service thy country calls to thee,
Till God's redeemed America thy shining crown shall be.
—Sarah Josselyn Wilson, 1922.

First Reader: America calls. Her need is great.

Second Reader: America calls. Who will answer?

Quartette: (sings with vigor, stanzas one and three of "Who Is on the Lord's Side?")

Department representatives: (along with class representatives, the department representatives come forward during the singing and take their places diagonally across the platform, profiles to the congregation, the little children nearest the cross and facing it, and the others, in order of height, behind them and facing it. Use an informal grouping, or a line of two-by-two, as best fits your platform.)

First Reader: We come today, answering the call of our Lord, Jesus Christ, to feed his lambs; answering the call of our country for help; answering the call of our church to have a part in making Christ the Lord of this land. In this day when evil seems so strong, we stand for the cause of Christ and move forward with his banner. Let us bow our heads while the offering is laid at the foot of the cross.

Quartette: (sings to the tune "Ton-y-botel" if it is available; or else reads the following stanza, while the representatives lay the offering at the foot of the cross and return to their places in the congregation. Singing or reading should be slow and full of emphasis.)

Though the cause of evil prosper, yet 'tis truth alone is strong;
Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow keeping watch above his own.
—James Russell Lowell, 1845.

Second Reader (when all are in their seats again): So today, in token of our pledge of something more than this our offering, in token of our determination to pledge our interest, our devotion, our time and our substance to the cause of Christ, let us stand and sing that battle-song of a church militant, moving forward to spiritual conquest in spite of danger or disaster. Let us sing "Stand Up, Stand Up for Jesus," which is number .... in our hymnals.

Congregational hymn (sung with spirit and vigor as a dedication of self): "Stand Up, Stand Up for Jesus."

Pastor: (while the congregation is yet standing, reads as closing charge and benediction, Ephesians 3:14-21.)

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* Writer in the field of missionary education. Book rights reserved.

Christian Colleges in Chengtu, West China

By LEWIS S. C. SMYTHE*

HAT normal college work can be carried on in Christian colleges ugeeing in West China is shown by large enrollments at the University Nanking and Ginling College in engtu, Szechwan.

The University of Nanking had 787 dents enrolled last fall. All of these dents are on the campus of West ina Union University in Chengtu ex- ting thirty-four special auto mechanic dents, students in electrical engineer- at the branch at the College of ence in Chungking, and thirty-six in Rural Leaders Training School at show. Of the 787 students, 601 are ularly enrolled as college students. e College of Arts has a total enroll- t of 118 students, the College of ence has 188, the College of Agricul- e 247, and forty-eight special students. the total enrollment only thirty-four girls because there are already two men's colleges on the same campus: ling College and the Women's Col- es of West China Union University. o there is not adequate dormitory e at University of Nanking.

Ginling College for Women has 206 dents enrolled, 197 of whom are in engtu and 9 in the Joint Christian iversity in Shanghai. West China ion University and Cheeloo University the same campus have normal enroll- nts. Cheeloo has a total of 304 dents. West China Union University otal of 636.

This means that on the West China ion University Campus we have 1,738 lege students including those in medi- e and dentistry. The instruction staff als 387 persons. (These figures do not lude National Central Medical Col- e). So all in all we have quite a ge college community here carrying work quite normally just like any college in America.

The chief problem confronting the Christian colleges in China is not bombing or any other form of disturbance due to the war. Rather, the most difficult problem is the rise of the cost of living which is now *seven and a half times* what it was two years ago. This means students have to pay c$30 to c$40 (Chinese money) a month for board, whereas two years ago it was c$8 or c$10, and they have poorer board now. Rice, their staple food, has gone up from c$2.50 a *tou* (about thirty pounds) to c$26 now. This not only affects students, who in part come from more wealthy families, but also seriously affects Chinese faculty, especially the intermediate group of our own students who graduated six or seven years ago and are now married and have three or four children to raise. A salary between c$120 and c$170 that they are getting now will not much more than purchase the necessary rice of which they need from one to one and a half *tou* a person a month. This leaves very little for vegetables, meat, and vitamin foods like eggs or milk for small children. Clothing now costs fourteen times what they have, and they are buying as little clothing as possible.

Boys at a Rural Institute learning to raise improved cotton. "Learn to do by doing" is the motto.

Government universities can justify this serious reduction in the standard of living of their staff as a necessity in war time; but mission schools with support from America can hardly claim this justification.

Anyone wanting to help China, should help all mission boards to raise their funds contributed to China to a point where Chinese staff can be maintained in health, and at least a minimum of what we call "decency"; i. e., clothed, housed, and able to educate their children. In this crisis facing the educated and middle-classes in China, we may have to fall back a little from our ideal of "self-support" by Chinese churches, schools, and hospitals. They are now needed more than ever, so a reduction in service in order to pay fewer staff satisfactorily would mean a net loss to the Chinese community in terms of religion, education and medical care.

* Disciples missionary now in Chengtu, st China.

Working in the rice fields of China.

Aguascalientes News

FROM January 5 to 12 we had a series of evangelistic meetings. The preaching was done by Arturo Andrade, a graduate of our Union Seminary and at one time a missionary in Costa Rica. As our pastor had resigned, the interest shown in this man's sermons impressed the committee named by the church board to find someone to fill the vacancy. He was favorably recommended to this board, and the matter was placed before the congregation, with the result that Mr. Andrade has been called. He is very new as a Disciple, but not as a servant of the Lord. I failed to say that there were twenty, or more, confessions of faith in Christ while he was with us. One of the elders of the church is beginning a special class for these people and for others who made the confession at Christmas time and at New Years.

On January tenth our Central Council on Evangelism met here. At that time, Daniel Lopez de Lara, who has been our pastor, was chosen as general secretary of Christian Education for our field. He is beginning his work with enthusiasm, and has already sent out material that should help our people to advance in Christian life and work. He is not a full-time worker for the Council, however, but must give much of his time to the work of the Social Center here in Aguascalientes. In both his tasks he is called upon to serve young people, and that is what he greatly wishes to do.

—Elma C. Irelan.

Aguascalientes, Mexico.

World Call Ten Percent Legion

Listed Below by states are the 209 churches which have attained membership in the World Call TEN PERCENT LEGION b forwarding in 1940 subscriptions in number equal to at least ten percent of their active membership as reported in the 193 Year Book. In the first column opposite each LEGION church appears the membership figure; and in the second column i the percentage mark attained. It is noted that there are no LEGION churches in the following states: CONNECTICUT, DELA WARE, MAINE, MASSACHUSETTS, NEBRASKA, NEVADA, NEW JERSEY, OKLAHOMA, SOUTH DAKOTA, TENNESSEE, UTAH VERMONT, WEST VIRGINIA, WISCONSIN, WYOMING.

	Number of Members	Percent of Membership
Alabama		
Mobile, First	256	20
Montgomery, Cloverdale	85	18
Florence, Central	132	16
Tuscaloosa	157	15
Jasper, First	115	14
Selma	372	12
Cullman	155	11
Arizona		
Mesa	120	18
Tempe	114	10
Arkansas		
Little Rock, Pulaski Heights	315	13
California, North		
Pacific Grove	125	27
Eureka, First	138	23
Orland	73	13
Santa Cruz, Garfield Park	133	12
Winters	85	12
Fresno, Belmont Ave.	321	10
Palo Alto	147	10
Turlock	309	10
California, South		
Victorville	90	22
Los Angeles, Hollywood-Beverly	994	18
Glendora	198	17
Whittier, First	542	16
Los Angeles, Highland Park	933	14
Pasadena, Central	714	14
Los Angeles, Monroe St.	79	13
Paso Robles	101	13
Eagle Rock	117	12
Long Beach, East Side	827	11
Los Angeles, Cypress Park	220	11
Torrance, First	225	11
Alhambra, First	900	10
Glendale, Central	796	10
Los Angeles, Central	115	10
Los Angeles, Wilshire Blvd.	950	10
Canada		
Vancouver, B. C., Shelton Memorial	65	26
Ridgeway, Ontario, Windmill Point	61	21
Summerside, P. E. I., Central St.	83	13
Edmonton, Alberta, Central	141	12
Owen Sound, Ontario	104	10
Colorado		
Denver, East Side	193	13
Montrose, First	89	12
Loveland	125	10
District of Columbia, Capitol Area		
Washington, D. C., Takoma Park	125	16
Alexandria, Virginia, First	151	13
Washington, D. C., Park View	297	10
Washington, D. C., Third	200	10
Florida		
Sarasota	105	20
Clearwater, First	100	13
Miami, Boulevard	200	12
Tallahassee	89	11
Miami, First	1,245	10
Georgia		
Sandersville	107	21
Decatur	167	14
West Point	91	14
Atlanta, First	1,337	10
Griffin, First	223	10
Hawaii		
Honolulu, First	201	37
Idaho, South		
Jerome, First	50	24
Emmett	140	15
Weiser	248	12
Gooding	151	11
Illinois		
Franklin	52	25
Carlinville, Memorial	60	20
Mt. Morris	158	13
Blue Mound	268	11
Liberty	110	11
Mt. Carmel, Barney's Prairie	90	11
Ancona	105	10
Chicago, Ravenswood	225	10
Danville, Fourth	105	10
Flanagan	140	10
Indiana		
Kokomo, Macedonia	35	28
Milroy	102	18
Kennard	93	17
Indianapolis, Downey Ave.	693	16
Glenwood	63	15
Monticello, Oak Grove	104	15
New Augusta, Traders Point	100	12
Noblesville, Refuge	90	11
Anderson, Central	800	10
Bainbridge	116	10
Brooklyn	130	10
Crawfordsville, Whitesville	120	10
Flat Rock	104	10
Franklin, Tabernacle	737	10
Indianapolis, Central	1,459	10
Indianapolis, University Park	763	10
Milford	86	10
Mooresville	251	10
Russellville	250	10
Iowa		
Bondurant	70	15
Coon Rapids	90	14
Des Moines, Mondamin	205	14
Collins	100	11
Goldfield	84	11
Cumberland	117	10
Marion	250	10
Zearing	160	10
Kansas		
Kansas City, Rosedale	89	12
Eureka, First	380	10
Kentucky		
Louisville, Bear Grass	200	25
Newtown	220	11
Ashland, First	940	10
Lexington, Woodland	714	10
Louisville, First	1,625	10
Louisiana		
Mansfield	67	28
Alexandria	150	13
Maryland		
Baltimore, Govan's	129	13
Michigan		
Paw Paw	75	14
Detroit, Northwestern	275	13
Adrian	109	12
Ann Arbor	130	11
Minnesota		
Minneapolis, Lake Harriet	175	10
Mississippi		
Edwards	105	10
West Point	276	10
Missouri		
Orrick	67	19
Clinton	840	16
Hannibal, Mt. Zion	125	13
Holliday	206	12
St. Louis, Northwest	128	12
Shelbyville	150	12
Excelsior Springs, Woods Memorial	330	11
Joplin, First	336	11
Santa Fe	100	11
Boonville	284	10
Mexico	487	10
Richmond	315	10
Shelbina	280	10
Montana		
Havre, Sixth Ave.	137	11
New Mexico		
Las Cruces	74	17
Roswell, First	460	10
New York		
Poestenkill	56	21
Buffalo, University	353	19
Troy, Eagle Mills	80	16
North Carolina		
Stoneville	62	19
Bellarthur, Arthur	88	18
Charlotte, First	188	18
Dunn, Hood Memorial	140	15
Pfafftown	210	15
Wendell	67	14
Farmville	283	13
Kinston, Airy Grove	107	13
Williamston	183	11
Greensboro, Elm St.	140	10
Ohio		
Clyde	82	13
St. Louisville	94	12
Cincinnati, Oakley Hyde Park	185	10
Columbus, Wilson Ave.	554	10
Kenton	242	10
Springfield, Central	561	10
Willoughby	241	10
Oregon		
Portland, Kern Park	290	30
Astoria	100	20
Falls City	75	18
Corvallis	293	11
McMinnville	240	11
Forest Grove	234	10
Jefferson	145	10
Junction City	129	10
Portland, First	1,029	10
Springfield	329	10
Pennsylvania		
Mansfield, Canoe Camp	120	15
Washington, Second	606	12
Bellevue	365	11
South Carolina		
Greenville	57	19
Charleston, First or Calhoun St.	250	10
Texas		
Conroe	21	61
Milford	35	42
Fabens	31	41
Panhandle	52	23
Marfa	155	20
Kilgore, Central	126	18
Eastland	95	16
Alpine	75	14
Mesquite	75	14
Dallas, Memorial	287	12
Del Rio, First	157	12
Spur	85	12
El Campo	90	11
Floydada	100	11
Forney	109	11
Ft. Worth, University	568	11
Pecos	220	11
Austin, Central	995	10
Bay City	137	10
Galveston, Central	509	10
Iowa Park	116	10
Kerrville	125	10
San Benito	165	10
Sour Lake	117	10
Weslaco	115	10
Virginia		
Bluefield, Graham	53	20
Preston, Horse Pasture	146	13
Boone Mill	154	12
Danville, West End	125	12
Harrisonburg	99	10
Richmond, Colonial Place	195	10
Richmond, Seventh St.	583	10
Rochelle	108	10
Washington and Idaho, North		
Waitsburg, First or Main St.	129	16
Auburn, First	118	12
Bremerton, First	247	12
Moscow, Idaho	132	12
Pullman	103	12
Spokane, Opportunity	85	12
Vancouver, First	408	12
Palouse	138	11
Aberdeen	200	10
Seattle, Queen Anne	125	10

Bicycle Ride On Palm Avenue

By BUENA R. STOBER*

NOME and have Monday recreation with me! About 4 P. M. we find rselves at the hospital finishing a fill- g in a tooth which I had filled last ar, but since the patient simply couldn't ep his mouth open, I didn't do a very od job of it and had it to do over is year. I think I made a better job it this time, but he chewed my fingers hile I worked, and I "chewed the rag." hee! I'm ready for recreation, but st I must finish the eight blood smears t from this morning, so that I'll know w much quinine will be needed for alaria. Two only? Well! That is tter than five out of seven on Satur- y, not to mention a tuberculosis posi- e slide.

Now for my bike on the porch of the rgery building. I ring my bell to call dogs who often find their way down e main path and wait there for me ce they are not allowed in the hos- al. No response! I'll have a speedy in home (about three city squares) d see what my gardener accomplished. t too bad! I have eight ripe mul- ies! I have ten new mulberry bushes rted and next year I'm going to have lberry pie. For Congo my garden 't so bad; soybeans sparingly, green lery, broccoli, a few cabbages, onions, ter cress, a bit of parsley, lettuce, egg ant in bloom, four kinds of greens, a tle sweet corn, but my seeds have pped coming from U.S.A.—the com- ny didn't want to take war risks.

Now I'm going for a real spin; found e dogs, Cappy and Tippy, and we have lively race down Mondombe's palm enue that Gertrude Shoemaker's 50 rmitory boys have just trimmed up fine shape. How the dogs love the ce and how lovely and graceful are e palms in the bright sunlight.

My cook's little girl was sick yester- y, and we stop there to peek in their ree-room mud house. No one home?

James and Mputu, children of Miss Stober's housekeeper.

Yes, they are back in the mud kitchen in the rear. Both youngsters come bouncing out at me, followed by their mother. Mputu is better and as lively a little six-year-old sprite as you ever saw. Her brother, James, my own brother's namesake, comes frisking around the yard riding his Dad's bike. I wonder if he has Dad's consent? Bokolombe, the father, is in second degree school at this hour. James is nine and goes to morning school. Nku, the mother, takes me to the back yard to show off her lovely manioc, plantain, and banana garden. The storm blew down some of her tallest plantains. She tells me that she is getting all the greens she needs from her own garden and has already dug and eaten some of her sweet manioc. I've moved from station to station so much she never could get much out of her gardens as manioc, bananas and plantains take over a year to mature. We've had a year and three months here.

Now we race back, detouring to another path that leads to the girls' dormitory to have a chat with my 20 girls. A dozen little fires with pots steaming on them are scattered along the kitchen porch. The little girl I had switched this morning because she wouldn't come up to the house and take out the jiggers from her feet (a jigger is a tiny flea that bores under the skin to develop its eggs), is gay and forgiving and caught me in a little game we play trying to get the other fellow to answer "O" ("Yes") when one calls him. I catch another girl with the same trick as we leave.

We passed the girls' peanut garden and a pineapple patch just in time to meet Mrs. Ned Roberts out walking with little Paul and Ned Owen who immediately clamor to ride on my bike basket while we walk along the palm avenue. We take another cross path toward the swamp but decide that it is too far for two already hungry little boys, so we turn back a path that leads to the second degree school building just now emptied at 5 P. M. This path takes us past another one of my prize jobs—the girls' soybeans, plantain and banana patch. We've just put out 100 new stalks and the soybeans and corn between the rows are already up.

Well, that is enough recreation for one afternoon. We all need supper.

* Missionary nurse stationed at Mondombe, Africa.

A Workman's House at Mondombe

A Daily Prayer For 1941

FATHER of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

With all my mind—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living: help me to remove all prejudice and small-mindedness, O Lord:

With all my heart—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

With all my soul—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

With all my strength—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me, this day, for Thy name's sake, *Amen.*

College Notes and News

Purdue Christian Foundation
Lafayette, Indiana

THIS semester the Purdue Christian Foundation is offering two extra-curricular courses for the benefit of its own members. The first course is entitled "Understanding the Bible" and will be limited to ten students. In this way intensive study not ordinarily possible in the Sunday school class will be available. The other class will be a repetition of the first semester course, "Preparation for Courtship and Marriage and a Christian Home," and is limited to ten boys and ten girls.

The Foundation is cooperating with other foundations at Purdue to offer a "Christian Leadership Training Course" to the students who matriculate in the Purdue short course in agriculture. These boys are frequently leaders in their country churches, and the course is directed to meet their particular need. In five sessions the Old Testament, the Gospels, the Letters of Paul, Worship Leadership, and Religious Education are studied.

William Woods College
Fulton, Missouri

The second semester of the current academic year began at William Woods on January 20 after two students had graduated, and eight new students enrolled in the college. Miss Doris Hill of Kansas City, one of the two graduating students, attained a straight "E" record for the second consecutive semester and was the highest ranking student in the college.

During the coming months the William Woods College Glee Club, an organization of thirty-one students under the direction of Mrs. B. H. Jameson and Miss Mariana Ping, will present a number of concert programs. The group appeared in St. Louis in early February for a series of eleven programs in the various high schools and for one radio program. This is the nineteenth year in which the Jameson Conservatory of Music at William Woods has organized and trained a Glee Club which has toured this section of the country.

Under the sponsorship of the Glee Club, the students of William Woods College were provided an opportunity to hear John Seagle, popular baritone whose radio program "The Church in the Wildwood" has an international following, and whose album of Easter songs is known to many lovers of sacred music.

Texas Christian University
Fort Worth, Texas

The Texas Christian University Frog Forensic Fraternity has brought back team and individual honors from three tournaments held in San Marcos, Dallas and Austin, with Arthur Norred, president of the group, selected as the best debater of one hundred twenty-two contestants representing sixteen colleges and universities. Rufus Garrett of Fort Worth won individual honors for debating the Pi Kappa Delta question at the Austin Meet. The teams are coached by Dr. Allen True.

Upon his return from the meeting of the Southern Association of Colleges and Secondary Schools in Memphis, Tennessee, Dean Colby D. Hall reports that T. C. U. has again passed all requirements of the Association and is continued as an approved institution of higher learning.

W. J. Marsh, Director of the T. C. U. mixed chorus and composer of the state song, "Texas, Our Texas," announces that he intends to direct and present another Christmas oration next year. This year's work was Gaul's "Holy City," which was presented in the University Christian Church, accompanied by the school symphony orchestra. The chorus is composed of one hundred voices and the orchestra of fifty pieces.

Dick Jay of Fort Worth, a Junior, will represent the school on the executive committee of the National Student Federation of America, during the school year of 1941-42. He was one of three students elected at large to the committee at the Federation's Sixteenth Annual Meeting held at New Brunswick, New Jersey. Representatives of some one hundred colleges from all of the forty-eight states participated in the voting. He has served on the T. C. U. Council for two years.

Dean Luther A. Weigle of the Yale Divinity School was the guest speaker at the Ministers' Institute attended by one hundred fifty members of Texas, held on the T. C. U. campus the last week in January.

William Woods College

These girls have gathered about the recording machine in the Jameson Conservatory to listen to a transcription of a broadcast made a few days earlier from the studios of a St. Louis radio station. Later they will participate in a discussion of their program led by one of the teachers in the Conservatory. The college makes a recording of each student who registers in the departments of speech and voice, the recording compared with another which is made after graduation.

Christian College
Columbia, Missouri

In harmony with the policy of presenting all course subjects as fields of knowledge more or less intimately related, Christian College is inaugurating a "Roving Instructorship" with Yih Chen of Shanghai, China, as the appointee for this unique and experimental type of teaching. Mr. Chen, a graduate of St. Johns University of Shanghai, has completed his work for the M. A. degree in the University of Missouri School of Journalism. He will visit classes for lecture or discussion whenever information on Chinese or oriental modes of living are apropos of the subject under study by the class. He will also conduct a class in international relations.

The new instructor, Mr. Chen, is the son of the owner and publisher of one of Shanghai's largest daily newspapers, Shun Pao; and until his property was confiscated by the Japanese, he owned a group of other daily newspapers in the Chinese coastal cities. Mr. Chen majored in political science and history and pre-

red a thesis on "The Press Opinion on Far Eastern Crises." In 1936 he was member of the Davis Tennis Cup Team m China.

For the third consecutive year Station RU presents the Cottingham Family, adio serial written and produced by dents at Christian College. Members the cast this year include Betty Ab- t of Durant, Oklahoma; LaVierge ake, Paducah, Kentucky; Barbara Ann rclay, Mexico, Missouri; Doris Mc- tchan, Paris, Tennessee; and Coleen ant of Longview, Texas.

Eureka College
Eureka, Illinois

ncreased emphasis on field trips has en made a part of the Eureka College ogram during the present year. The gle subject study plan gives each class opportunity to be away from the npus a day, or longer, without inter- ing with other classes. Trips have n made by the classes in sociology, chology, economics, physics and as- nomy. At an early date the advertis- class will inspect various newspaper printing establishments, and other sses will go to Chicago to visit social fare projects.

On January 21 and 22 Dr. James A. in of Indianapolis addressed the stu- ts and faculty and spoke to various ups of college and church people upon social problems of the day. He is cutive secretary of the Department of ial Education and Action of The ited Christian Missionary Society.

Hiram College
Hiram, Ohio

Gaines M. Cook, secretary of the Ohio ristian Missionary Society, addressed faculty and students of the college he first convocation of the new calen- year. He presented his belief in the urch of today as an answer to the otic world condition.

A recent issue of the *Review of Re- ion* carried an article entitled "Rudolph o's Interpretation of Religion," writ- by Prof. Robert M. Davidson, pro- sor of Philosophy and Religion in am College.

Bethany College
Bethany, West Virginia

Dr. W. K. Woolery, Bethany College ovost and head of the Department of story and Political Science, is directing urvey of student opinion on the cam- s. He has compiled a questionnaire ich is designed to get a cross-section present-day collegiate thinking on tters pertaining to democratic prin- les, and to learn the mediums which lege students use to formulate con- ts of the workings of the United tes Government.

Professor Osborne Booth was the guest aker at the Central and University urches in Buffalo, New York, recently ere he presented the subject "The Tale of Three Cities." Professor Booth is head of the Department of Biblical Literature at Bethany.

Yih Chen, "Roving Instructor" for Christian College

On January 13 the Bethany College lecture course featured Dr. Gerald Wendt, director of Science and Education at the New York World's Fair, and World War Captain of the Chemical Warfare Division. His talk was illustrated by three-dimensional pictures.

Dr. John Clark Archer of Yale University Divinity School was guest of the college during the early part of January when he addressed the Ministerial Association several times on topics pertinent to preparation for the ministry.

To supplement her already extensive opportunities for individual initiative and support, Bethany has recently completed a new cross-country bridle path, an outdoor hard-surface basketball course, and a new rifle and pistol range. The program, according to Professor Walter E. Boettcher of the Department of Physical Education, is designed primarily to de-emphasize team sports for more general individual opportunity.

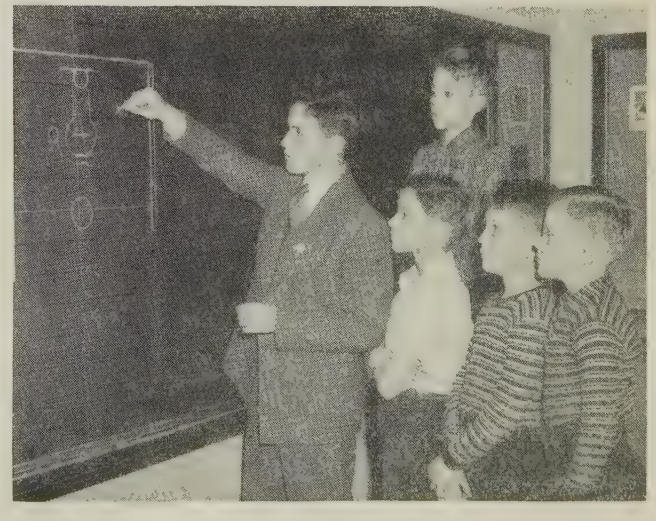
Butler University
Indianapolis, Indiana

Founders' Day, commemorating the founding of Butler University in 1850 and observing the birthday of Ovid Butler, early benefactor, was held Feb. 7. President O. P. Kretzmann of Valparaiso University, was guest speaker for the occasion. Many distinguished guests including Governor and Mrs. Henry F. Schricker, J. W. Atherton, secretary-treasurer of the school, President and Mrs. D. S. Robinson, faculty members, students and board members attended the banquet held at the Claypool Hotel which closed the annual affair.

The famous Butler Indoor Relays, which attract many of the nation's greatest track stars, will be held in March in the Butler gymnasium. The splendid show was arranged by Paul D. Hinkle, athletic director, Prof. Warren Rex Isom, chairman of the faculty athletic committee, and Ray Sears, track coach.

A Garden School, sponsored under the joint leadership of the Butler Botany Department and the Garden Club of Indiana, was held at the university late in February. The program which featured a variety of talks on horticulture, nomenclature and arrangement and design by prominent speakers attracted large numbers to the Garden School.

Butler University Y.M.C.A. men have recently added another service to their many extra-curricular activities by taking part in the Gra-Y program of the Indianapolis Y.M.C.A. The group work program conducted among grade school boys in the fifth to eighth grades is designed to develop group leaders as well as to give the members an opportunity to participate in health building forms of recreation and to build their character. Approximately 35 Butler men are working as group leaders to clubs organized in the east, southwest, and northside grade schools under the direction of the Central Y.M.C.A. Weekly programs often include trips to business and industrial concerns of the city and state.



David Scofield, a Butler University Sophomore, demonstrates the principles of basketball to young members of the Gra-Y Club of an Indianapolis public school.

WORLD CALL

Directory of Foreign Missionaries of The United Christian Missionary Society

Africa

D. C. C. M., via Coquilhatville, Congo Belge, W. C. Africa

*Alumbaugh, Miss Goldie P., c/o J. J. Alumbaugh, R. R. 2, Grand Junction, Colorado
Baker, Dr. and Mrs. Donald H., Mondombe
Bateman, Miss Georgia B., Bolenge
Bateman, Miss Martha J., Monieka
*Boyer, Mr. and Mrs. Elmer G., R. 1, Box 18, Washougal, Washington
*Byerlee, Mr. and Mrs. David A., 7004 N. Kellogg Avenue, Portland, Oregon
Clarke, Mrs. Virginia, Bolenge
Cobble, Mr. and Mrs. Robin R., c/o Rev. Morton D. Dunning, 31 Glen Rd., Wellesley Hills, Mass.
*Edwards, Mr. and Mrs. W. H., 18120 Lahser Road, Redford, Detroit, Michigan
‡Havens, Mr. and Mrs. Virgil, 5452 University Avenue, Indianapolis, Indiana
Hedges, Mrs. Lillie B., Bolenge
¶Hensey, Mr. and Mrs. Andrew F., Sardinia, Ohio
Henderson, Dr. and Mrs. A. G., 508 Newman Street, Winnipeg, Manitoba, Canada
Hixon, W. A., c/o Missions Bldg., Indianapolis, Ind.
§Hixon, Mrs. W. A., R. 1, Box 170, Holly Hill, Florida
Hobgood, Mr. and Mrs. H. C., Lotumbe
Horner, Drs. Howard and Marjorie, Wema
Horton, Dr. and Mrs. George W., Lotumbe
*Hurt, Mr. and Mrs. Lewis A., c/o Missions Building, Indianapolis, Indiana
Jaggard, Dr. and Mrs. Louis F., c/o Missions Building, Indianapolis, Indiana
Johnston, Mr. and Mrs. E. A., Wema
*McCracken, Miss Faith A., Dinuba, California
Mitchell, Miss Hattie P., Mondombe
¶Mosher, Dr. and Mrs. George E., La Cresenta, California
Musgrave, Miss Ruth, Lotumbe
Poole, Miss Edna, Bolenge
Roberts, Mr. and Mrs. Ned M., Mondombe
Rowe, Mr. and Mrs. F. L., Coquilhatville
*Russell, Mr. and Mrs. H. Gray, 703 Fairfax Street, Radford, Virginia
Shoemaker, Miss Gertrude M., Mondombe
Smith, Mr. and Mrs. Everton B., Lotumbe
Smith, Mr. and Mrs. Herbert, Bolenge
§Snipes, Mr. and Mrs. P. D., 781 Bates Avenue, S. W., Winter Haven, Florida
Stober, Miss Buena R., Lotumbe
Ward, Miss Myrle O., Wema
Wells, Miss Goldie Ruth, Bolenge

China

*Abbott, Miss Lillian F., 901 North Austin Boulevard, Chicago, Illinois
¶Arnold, Mrs. T. J., Box 188, Hiram, Ohio
Bates, M. Searle, Room 302 Missions Building, 169 Yuen Ming Yuen Road, Shanghai
*Bates, Mrs. M. Searle, c/o Mrs. E. E. Cummins, Carmel-by-the-Sea, California
Brady, Dr. R. F., Room 302 Missions Building, 169 Yuen Ming Yuen Road, Shanghai
*Brady, Mrs. R. F., 616 Orchard Ave., Lexington, Kentucky
*Burch, Mr. and Mrs. C. A., c/o General Delivery, Milford, Michigan
‡Collins, Miss Lillian B., 67 Columbus Street, Bedford, Ohio
Corpron, Dr. Douglas S., Room 302 Missions Building, 169 Yuen Ming Yuen Road, Shanghai
*Corpron, Mrs. D. S., c/o Mrs. A. R. Chapman, 3631 Brayton Ave., Long Beach, Calif.
¶Dale, Miss Edna P., 715½ E. 49th Street, Los Angeles, California
Ely, Miss Lois A., Room 302 Missions Building, 169 Yuen Ming Yuen Road, Shanghai
*Fry, Miss Nancy A., 817 N. "I" Street, Bedford, Indiana
¶Garrett, Mr. and Mrs. Frank, 268 S. Emerson Street, Denver, Colorado
*Gish, Mrs. Edna, 2623 "G" Street, Bellingham, Washington
Goulter, O. J., Room 302 Missions Building, 169 Yuen Ming Yuen Road, Shanghai
Goulter, Mrs. O. J., c/o Allen R. Huber, Vigan, Ilocos, Sur, P. I.
Gray, Miss Cammie, University of Nanking, Chengtu, Szechuan Province
§Hagman, Dr. and Mrs. G. L., 1 Riverside Drive, Saranac Lake, New York
Haskell, Walter W., Room 302 Missions Building, 169 Yuen Ming Yuen Road, Shanghai
*Haskell, Mrs. Walter W., West Plains, Missouri
¶Hunt, Mr. and Mrs. Wm. Remfry, 3005 Stocker Avenue, Los Angeles, California
¶Kelly, Miss Mary F., 335 E. University Avenue, Gainesville, Florida
*Lawrence, Miss Margaret, 1671½ Northwestern, Los Angeles, California
¶Lyon, Miss Emma A., 922 S. Missouri, Lakeland, Florida
¶Macklin, Dr. and Mrs. W. E., 400 East Live Oak Street, San Gabriel, California
§Major, Miss Laura Lynn, 2202 18th Avenue, S., Nashville, Tennessee
Marx, Edwin, Room 302 Missions Building, 169 Yuen Ming Yuen Road, Shanghai
*Marx, Mrs. Edwin, c/o W. D. Marx, 1345 Arroyo Drive, Napa, California
McCallum, J. H., Room 302 Missions Building, 169 Yuen Ming Yuen Road, Shanghai
McCallum, Mrs. J. H., c/o W. H. Fonger, 636 Isaac Peral, Manila, P. I.
*Mushrush, Miss Vincoe, McMillan Hall, Washington University, St. Louis, Missouri
¶Osgood, Mrs. E. I., Hiram, Ohio
*Plopper, Mr. and Mrs. C. H., c/o Missions Building, Indianapolis, Indiana
*Schutze, Miss Katherine, Marfa, Texas
¶Settlemyer, Miss Edna K., 1518 W. 32nd Street, E. Cleveland, Ohio
*Slater, Dr. and Mrs. Paul R., 606 Cedar Street, Burlington, Iowa
Smith, Mr. and Mrs. Joseph, College of Chinese Studies, 5 T'ou T'iao Hutung, Peking
Smythe, Mr. and Mrs. Lewis S. C., Chengtu, Szechuan Province
*Teagarden, Miss Lyrel G., 384 Main Street, Danbury, Conn.
*Tremaine, Miss Stella, Iuka, Kansas
§Vautrin, Miss Minnie, c/o Missions Building, Indianapolis, Indiana
*Wilkinson, Miss Wenona, Hiawatha, Kansas.
Young, Miss Grace N., Bilaspur, C. P. India

India

Alexander, W. B., Jubbulpore, C. P.
*Alexander, Mrs. W. B., c/o Missions Building, Indianapolis, Indiana
*Bender, Miss Anna K., 1234 E. 140th Street, Seattle, Washington
¶Benlehr, Mr. and Mrs. C. E., 759 N. Lincoln, Wilmington, Ohio
*Bonham, Dr. and Mrs. K. W., 1517 24th Street, Galveston, Texas
Brown, Miss Leta May, Sumankhetan, Pendra Road, C. P.
Clark, Miss Alice, Bilaspur, C. P.
¶Clarke, Miss Mary L., 1 The Drive, King's Hedge, Cambridge, England
Cowdrey, Miss Anna B., Mungeli
¶Davis, Mr. and Mrs. E. D., Box 46, Edinburg, Virginia
¶Drummond, Dr. and Mrs. C. C., 1002 E. Eleventh Street, Medford, Oregon
Elliott, Miss Vida C., Jubbulpore, C. P.
¶Elsam, Mr. and Mrs. C. G., 929 N. Lombard, Oak Park, Illinois
*Ennis, Miss Emma J., c/o Missions Building, Indianapolis, Indiana
*Fleming, Miss Jennie V., 1207 Walnut Street, Columbia, Missouri
Ford, Miss Lucile, Kulpahar, U. P.
¶Franklin, Miss Josepha, 926 W. 5th Street, Anderson, Indiana
¶Franklin, Miss Stella, 926 W. 5th Street, Anderson, Indiana
*Furman, Miss Myrtle, 2125 46th Street, Des Moines, Iowa
Gamboe, Mr. and Mrs. Homer P., Bilaspur, C. P.
¶Gordon, Mr. W. E. and Dr. Ada McNeil, c/o Miss Margaret Gordon, Lady Curzon Hospital, Bangalore, Mysore, India
†Harnar, Mr. and Mrs. Frank E., 237 Laird Avenue, S. E., Warren, Ohio
*Harrah, Miss Veda, 115 E. Street, N. W. Miami, Oklahoma
Hill, Miss Elizabeth, Mungeli, C. P.
*Hill, Mr. and Mrs. T. N., 604 W. Main Street, Richmond, Indiana
Livengood, Mr. and Mrs. Fay E., Jubbulpore, C. P.
¶Longdon, Dr. Mary M. C., 1317 South Atlantic Avenue, Daytona Beach, Florida
¶Lohr, Mrs. Bertha F., California Christian Home, San Gabriel, California
Lutz, Dr. Elizabeth J., Damoh, C. P.
¶Madsen, Mrs. Bessie F., 2805 Edgewood Avenue, Richmond, Virginia
McGavran, Mr. and Mrs. D. A., Takhatpur, Bilaspur District, C. P.
¶McGavran, Mrs. J. G., 7 Berkshire Road, Worcester, Mass.
¶Menzies, Mr. and Mrs. Walter G., 321 N. 25th Street, Corvallis, Oregon
Miller, Dr. George E., Damoh, C. P.
Miller, Dorothy, Woodstock School, Landour, Mussourie, U. P.
Mitchell, Miss Ruth I., Bilaspur
†Moody, Mrs. Joseph E., 424 Davidson, Lexington, Kentucky
Mullin, Miss Ann V., Damoh, C. P.
Nicholson, Miss Neva, Pendra Road, C. P.
Nichoson, Dr. Hope H., Bilaspur, C. P.
¶Pope, Miss Caroline, 4251 Lincoln Avenue, Culver City, Calif.
Potee, Mr. and Mrs. Kenneth L., Pendra Road, C. P.
Rambo, Dr. and Mrs. Victor C., Mungeli, C. P.
Reynolds, Mr. and Mrs. H. M., Mungeli, C. P.
¶Rioch, Dr. Minnie, 158 Auburn Street, Auburndale, Mass.
¶Saum, Mr. and Mrs. H. C., 328 Broadway, Benton Harbor, Michigan
¶Scott, Mrs. Mayme J., 214 South Garfield Avenue, Columbia, Missouri
Shreve, Miss Ethel, Bilaspur, C. P.
Smiley, Mr. and Mrs. C. H., Damoh, C. P.
¶Springer, Mrs. Eva Alice, c/o Mission Building, Indianapolis, Indiana
*Terry, Mrs. Miriam C., 110 Sherman Street, Hartford, Connecticut
¶Vance, Miss Zonetta M., 1616 Catalina Avenue, Pasadena, California
Walden, Edith Clare, Jubbulpore, C. P.
White, Mr. and Mrs. L. Franklin, Jubbulpore, C. P.

Jamaica

Moon, Mr. and Mrs. E. R., 2 Walker Road, Cross Roads P. O., Jamaica B. W. I.

Japan

¶Armbruster, Miss Rose T., 1350 South Humboldt Street, Denver, Colorado
¶Asbury, Miss Jessie J., 5819 Recedo Boulevard, Torzana, California
¶Clawson, Miss Bertha, Route 3, New Castle, Indiana
*Hunter, Mr. and Mrs. J. B., 5604 16th Avenue, N. E., Seattle, Washington
McCoy, Mr. and Mrs. R. D., 35 Nakano Cho, Ic'higaya, Ku, Tokyo
*Trout, Miss Jessie, 629 Third Ave., E. Owen Sound, Ont., Canada
Young, Mr. and Mrs. T. A., 65 Miyashita Cho, Koishikawa Ku, Tokyo

Mexico

*Cantrell, Miss Florine, Waynesboro, Tennessee
Gibbons, Miss Pearl, Apartado 46, San Luis Potosi, S. L. P.
Holroyd, Mr. and Mrs. Howard T., Apartado 46, San Luis Potosi, S. L. P.
Huegel, Mr. and Mrs. F. J., Colonia del Valle, Morena 47, Mexico City
Irelan, Miss Elma C., Apartado 147, Aguascalientes, Ags.
Kepple, Mr. and Mrs. Paul C., Apartado 147, Aguascalientes, Ags.
Leslie, Miss Ruth, Apartado 147, Centro Social Morelos, Aguascalientes, Ags.
*Strange, Miss Hallie, Route 3, Mesquite Texas
Wilson, Miss May E., Apartado 147, Centro Social Morelos, Aguascalientes, Ags.

Philippine Islands

Huber, Mr. and Mrs. Allen R., Vigan, Ilocos Sur
¶Pickett, Dr. and Mrs. C. L., 6827 16th Avenue, N. E., Seattle, Washington

(Continued on next page)

‡ Leave of absence.
* Furlough.
† Extended Furlough.
§ Sick Leave.
¶ Retired.

Directory of Foreign Mission Institutions, The U. C. M. S.

Africa

enge, Congo Belge, W. C. Africa
Dr. William Bailey, Memorial Hospital
Frank Battson Memorial Press
Congo Christian Institute
Nursery School
Boys' School
Women's and Girls' School
Degree II (mixed) school
Evangelistic School
uilhatville, Congo Belge, W. C. Africa
tation Primary School
umbe, Congo Belge, W. C. Africa
Degree I Primary (1 year) School
Degree II Primary (2 year) School
Hospital
nieka, Congo Belge, W. C. Africa
Degree I Primary School
Degree II Secondary School
Lockwood-Kinnear Hospital
ndombe, Congo Belge, W. C. Africa
Teachers' and Nurses' Primary School
Boys' Primary School
Men's Primary School
Women's and Girls' Primary School
hotwell Memorial Hospital
na, Congo Belge, W. C. Africa
irls' Primary School
Village Primary School
0 O'Clock Secondary School
t Degree Secondary School
ester Memorial Hospital

China

m Tower, Nanking, Ku
rum Tower Primary School
th Gate, Nanking, Ku
outh Gate Primary
outh Gate Middle
Women's Half Day School
tang
hristian Primary School
hristian Primary School
hu, Anhwei Province
hristian Primary
hristian Secondary
on
inling College for Women, Chengtu, Sze.
Wuhu Academy, Chunking, Sze.
niversity of Nanking, Chengtu, Sze. & Nanking, Ku
inling Experimental Course, Nanking, Ku
anking Theological Seminary, Shanghai
ible Teachers' Training School for Women, Shanghai

India

aspur
Burgess Memorial Girls' School (Primary, Middle, High)
hatapara Anglo-Hindi Middle School
arbahar Primary School
fuhripar Village Primary School
ackman Memorial Hospital and Dispensary
moh
amoh Boarding School (Primary, Middle)
amoh Hospital and Dispensary
tmi
otmi Primary School
Kulpahar—Dispensary
Jhansi
Jhansi Primary School
Mungeli
Mungeli Primary School
Jarhagaon Primary School
Teachout Memorial Hospital and Dispensary
Fosterpur (Mungeli)
Fosterpur Primary School
Pendra Road
Anglo-Hindi Middle School
Jyodipur Primary School
Badaura Primary School
Tuberculosis Sanatorium (Union) Dispensary
Sumankhetan Vocational School (Primary and Middle)
Sumankhetan Girls' School
Christian High School, Jubbulpore

Japan

Akita Kindergarten, Akita City
Honjo Kindergarten, Honjo Machi, Akita Ken
Fukushima Kindergarten, Fukushima City
Koiwa Kindergarten, Koiwa, Tokyo
Tennoji Kindergarten, Tennoji Ku, Osaka
Nakazato Kindergarten, Nakazato Machi, Takinogawa Ku, Tokyo
Matsugae Cho Kindergarten, Matsugae Cho Kioshikawa, Tokyo
Asakusa Institute Day Nursery, Tanaka Machi, Asakusa Ku, Tokyo
Sei Gakuin Middle School, Takinogawa Ku, Tokyo
Joshi Sei Gakuin (Margaret K. Long Girls' School), Takinogawa Ku, Tokyo
Joshi Sei Gakuin Bible Department, Takinogawa Ku, Tokyo
Sei Gakuin Bible School, Takinogawa Ku, Tokyo
Union
Woman's Christian College of Japan, Suginami Ku, Tokyo City

Mexico

Social Center "Juarez," San Luis Potosi, S. L. P.
Social Center "Morelos," Aguascalientes
Evangelical Seminary of Mexico, Mexico (Union)
Public Library, San Luis Potosi, S. L. P.

Philippines

Christian Training School, Vigan
Manila, P. I.
Union Elementary School
Union High School
Union Night School
Union College
Union Theological Seminary

Puerto Rico

Evangelical Seminary of Puerto Rico (Union), Rio Piedras
Union Press and Bookstore, Ponce

South America

Colegio Internacional, Asuncion, Paraguay
Colegio Ward (Union), Buenos Aires, Argentina
Union Seminary, Buenos Aires, Argentina.

Directory of Missionaries

Puerto Rico

arpenter, Mr. and Mrs. V. C., Ciales
ills, Miss Florence, 1014 26th Street, Des Moines, Iowa
orton, Mr. and Mrs. C. Manly, Rio Piedras

Argentina

cWilliams, Mr. and Mrs. S. S., Colegio Ward, Ramos Mejia, F. C. O.
ontgomery, Mr. and Mrs. J. D., Jose Bonifacio 1356, Buenos Aires

Paraguay

ndress, Mr. and Mrs. Paul, Casilla de Correo 241, Asuncion
shbach, Miss Agnes, University Station, Enid, Oklahoma
ibson, Miss Martha, Casilla de Correo 241, Asuncion
ughes, Mr. and Mrs. Fred W., 1431 Foresdale Drive, Des Moines, Iowa
emmon, Robert B., Casilla de Correo 241, Asuncion
emmon, Mrs. Robert B., 1745 65th Street, Lincoln, Nebraska
cDonald, Laura Mai, Casilla de Correo 241, Asuncion
Mills, Mr. and Mrs. J. Raymond, Casilla de Correo 241, Asuncion
Norment, Malcolm L., Casilla de Correo 241, Asuncion
¶Orvis, Miss Mary I., R. 1, Box 156, Ellijay, Georgia

Tibet

*Ogden, Mrs. Minnie A., c/o Mrs. Albert L. Shelton, 2253 W. 30th Street, Los Angeles, California
¶Shelton, Mrs. Albert L., 2253 W. 30th Street, Los Angeles, California

General Union Work

Fonger, Mr. and Mrs. W. H., American Bible Society, Box 755, Manila, Philippine Islands
Higdon, E. K., Executive Secretary of Philippine Committee of Foreign Missions Conference of North America, 222 Downey Avenue, Indianapolis, Indiana
Higdon, Mrs. E. K., Associate Director of Philippine Bureau, 222 Downey Avenue, Indianapolis, Indiana
Inman, Mr. and Mrs. S. G., Pondfield Court, Bronxville, New York
Ross, Mr. and Mrs. Emory, Foreign Missions Conference of North America, 156 Fifth Avenue, New York, N. Y.
Smith, Miss Zona, Paseo Colon 315, Depto 46, Buenos Aires, Argentina, S. A.

Stewardship Year 1940-41

Edited by O. L. Shelton

MANY churches are following the Easter dedication of self with an Easter to Pentecost emphasis upon the dedication of money to Christ. Self and money cannot be separated. Heart and treasure are inseparable. Where one is, the other will be. The reality of an experience in facing the implications of the Cross at Easter will be evidenced in a willingness to "deny himself, and take up his cross and follow me." That is commitment. Weber says, "this word is a stewardship word. It is not surrender or submission. It has rather the thought of mobilization. It means joining up with Christ in the work of His advancing Kingdom. Another word for it is the word which derives directly from the Cross—CRUSADE." That is the "commitment" idea behind the stewardship suggestion between Easter and Pentecost.

A Period of Tithing

Out of Pentecost comes a message which produced the spirit of sharing. They had freely received. They would freely give. In the spirit of devotion to Christ, our church people are challenged to make this a period of enlistment of tithers. Let this be an enlistment of disciples who face life with the faith and the courage to enter into a definite and concrete partnership with the Eternal God. This period is not designated for the purpose of emphasizing the money derived from the tithe, but for the purpose of placing God first in life's budget, for the purpose of enlisting persons in a vital relationship to God and his Cause, and to challenge to a commitment and sacrifice that will put Christianity on the march anew.

An Outline of the Program

The month of April following Easter may be used as a time of organization and publicity. An organization and promotional plan may be secured from the Stewardship Committee. The month of May would then be used as the Tithing Month. The preaching and practice of tithing during this month should bring a new spirit and power to the observance of Pentecost, June 1. It should also result in the enlistment of a number of tithers in the church who covenant to enter into a continuing partnership with God in His Kingdom program. Many churches have experienced a rich spiritual tide out of a prayerful observance of this Easter to Pentecost Tithing Period. Each church is urged to take part in this program to re-emphasize the implications of stewardship in the life and relationships of the individual Christian.

Organizational plans for the Tithing Period, patent sides for bulletins, envelopes and other material may be ordered from Stewardship Committee, Irvington Station, Box 36, Indianapolis. Reports of plans, questions and suggestions welcomed by the editor of this column, Wichita Falls, Texas.

WORLD CALL NEWS ROOM

THE board of elders of the National City Christian Church in Washington, D. C., presented to the congregation at its annual meeting resolutions of appreciation for the service to the brotherhood of Disciples of Christ and to the National City Church on the part of W. Palmer Clarkson. The resolutions, which were unanimously adopted, were ordered spread on the minutes of the church and sent to the bereaved family of Mr. Clarkson.

Congratulations to Miss Cynthia Pearl Maus on her attractive new book just from press, *Puerto Rico in Pictures and Poetry*. So impressed was Miss Maus with that island that after her visit there she proceeded to prepare this volume on Puerto Rico. Miss Maus is making her home in Long Beach, California. The new book is published by The Caxton Printers, Ltd., Caldwell, Idaho, and sells for $2.50.

George Jacobs, a student at the College of the Bible, Lexington, Kentucky, has been called to give half time to young people's work in Kentucky, succeeding Miss Margaret Hopkins in this phase of her work.

Miss Irene Pickett, daughter of Dr. and Mrs. C. E. Pickett, retired missionaries to the Philippine Islands, was married to Paul D. Remark on January 19, in the High Street Church of Christ, Akron, Ohio.

On January 28, Dr. Forrest L. Knapp, general secretary of the World's Sunday School Association, visited the Missions Building and conferred with members of the staff concerning the meeting in Mexico next July of the North American Section of the World's Sunday School Association. Dr. Knapp succeeded Dr. Robert M. Hopkins as general secretary of the Association.

It is with deep regret that we learn of the death of Mrs. Black, wife of John Wycliffe Black of Leicester, England, at her sister's home in Wigan on December 29. "Mrs. Black was one of the finest women within our church brotherhood in Great Britain," writes Dr. Jesse M. Bader. "She will be remembered most, perhaps, for her ardent work in temperance. She carried on a huge correspondence, each year sending out hundreds of folders containing information on temperance. She spent many dollars of her own money in furthering this temperance work through Great Britain."

Mrs. Black was present at the fi World Convention, held in Washingt D. C. in 1930, when her husband w elected president of the convention whi met in Leicester in 1935.

Mrs. Kate Rambo, mother of Dr. V. Rambo, missionary in India, passed aw on December 7, 1940, at her home Claremont, California. Mrs. Rambo we with her husband, William Eagle Ramb to India in the early days of missiona work in that country. They accompani G. L. Wharton on his second term of service in 1891.

Mrs. W. E. Rambo

The first three years the Rambo family was located at Bilaspur, engaged in language study and helping in general educational and evangelistic program of the mission, but specifically in charge of the boys rescued from want and distress. Later the Damoh Orphana was established and proved to be the most notable contribution to the work India.

Mr. and Mrs. Rambo retired from Ind in 1904 because of ill health of Mr Rambo. Upon their return to the Unit States, their missionary spirit was felt the churches served, and through th Near East Relief Commission. The fami was living in Oregon at the time of M Rambo's death in 1932.

The mission cause which was the cho en life work of Mr. and Mrs. Rambo carried forward by their son, Victor C., doctor in Mungeli, India. There are tw other sons, Philip H. and William Hube The only daughter died in 1915. Heartfe sympathy goes out to the family in th loss of this fine Christian mother.

When former staff members visit th headquarters of the United Society Indianapolis, they are most welcom Miss Grace McGavran of Worceste Massachusetts, spent a few days

(*Continued on page 42*)

Below, reading from left, are Dr. C. M. Yocum, executive secretary of department of India and Africa missions of the United Society, and Dr. and Mrs. A. G. Henderson who were ordained as missionaries to Africa in a service in Graham Chapel, Indianapolis, on February 7. Dr. Yocum presided at the service, E. K. Higdon gave the Charge, and Dr. C. H. Plopper, recently returned from China, offered the ordination prayer. Dr. and Mrs. Henderson are scheduled to sail for Africa the middle of March.

Women and World Highways

Chinese Women in Wartime

That war has changed but not halted the Christian work of the women in our Chinese churches is made very clear by every word that comes from our missionaries regarding church activities. Amid the desolation of bombed cities, with famine, cold, destitution threatening their own as well as families all around them, these women are meeting regularly to study, to worship, to do relief work, and to enjoy together the morale-saving fellowship of a cup of tea and a bit of chat. We have asked Miss Myrel Teagarden and Mrs. W. W. Haskell to tell us something of the women's work at Hofei and Wuhu since the church activities have been re-established following the Japanese occupation of these cities.

In Wuhu

IT has been Miss Tremaine's (Edit. note: Miss Stella Tremaine has been in charge of women's work at Wuhu.) aim to have every woman affiliated with our Wuhu church taking some active part in Christian activities to promote her understanding of the Scriptures and of our Christian task, and to insure her spiritual growth. With very few exceptions she and those helping her have accomplished just that through home visitation and a well organized program for them. The Sunday morning Bible school and church service, also the Wednesday afternoon prayer meeting, have a usual attendance of from seventy-five to ninety per cent of our Christian women.

The mid-week Bible classes for Christian and non-Christian, for illiterate and for those who can read, have a good enrollment. Much enthusiasm is shown by those to whom the printed page ceases to be a mystery and becomes a source of information and pleasure.

All are reached and helped through the "Mutual Aid Groups," for it is in these smaller group meetings and their monthly joint meetings that the women express themselves more freely and enjoy a social period together. Through these groups Miss Tremaine has developed a feeling of real responsibility for helping each other and promoting Christian training in the home. She has furnished each home with suitable literature, including quarterly publications for family devotions, and many of our Christian homes have family prayers daily.

The Women's Evangelistic Band which was functioning so satisfactorily prior to 1937 has been reorganized and has been working effectively although its activities have been limited to a much smaller district.

The missionary society has been the most recently organized unit of the Women's Council. At present it is a more or less selected group, which, in the few meetings it has had, has been making a study of mission activities, both of the past and of the present. A nucleus of understanding women will prove most helpful in developing a group of missionary-minded women as our work progresses.

Our Mother's Club has been functioning for nearly two years. Any mother with children under eighteen is eligible for membership. However, our roll of thirty-odd names contains only a few non-Christians. Our monthly meetings are well attended by members and visiting mothers, each bringing from one to three children with her.

Our programs have opened with a devotional period followed by two periods of instruction and discussion on the care and training of children, the second period being devoted entirely to their physical care. In connection with this the pre-school age children were vaccinated for smallpox and immunized to diphtheria. They also had physical check-ups and treatments as needs indicated. We feel that this is very much worth while, for the high mortality rate of Chinese infants and children is largely due to ignorance of what proper care really is. Our meetings have closed with a short social period, for in China no gathering of this sort would be complete without a cup of tea and at least a few peanuts.

The Mothers' Club officers and committee chairmen served as a committee for the distribution of the several cases of "wrap-arounds" and clothing for infants and children which reached us in the autumn. These articles were needed and greatly appreciated. We carefully considered the needs of our own church people first and then of others. Since there was a great need for padded garments and an abundance of the "wrap-around" squares, we ripped up a considerable number of them and made children's padded garments. (Kind friends had donated the money for cotton which is so expensive at present.)

Garments for China reach the "ultimate consumers." Children in Wuhu share in the gifts of clothing from missionary groups in America.

Just a word about the little apron dresses: This picture will show the proud possessors of some of them. In the cold weather they are worn over the long padded garments, which are not easily washed, to keep them clean. In the hot weather most all clothing except the dresses is discarded, and the children keep cool.

—Ethel P. Haskell

In Hofei

IN Hofei, Saturday afternoon is "Women's Day." One hundred or more women and girls meet together in the new chapel at the Women's Center. The old chapel was destroyed by bombs in the first year of the war. The new room is plainly furnished but beautiful in its simplicity. After a short period of worship the women divide into several groups which meet in different rooms of the rambling old building of the Center. Some are studying the Bible; others are discussing ways of making their homes more Christian; still others are interested in particular problems connected with their children. While the women are in class, someone in another room has charge of the younger children who have come with their mothers. There are toys to play with, beds to sleep in, stories and songs to be listened to eagerly.

The older children play on the playground at the rear, on the very spot which used to be the chapel. Hundreds of days of work were spent in cleaning this ground of debris, levelling it, and making it fit for children to play in. The work, financed by contributions from America through the Church Committee for China Relief, was done principally by women who were war victims and who found this project a godsend, literally saving them from starvation.

The Women's Center is a busy place every day of the week. On Sunday many of the Christian women and girls teach classes in the church school. Through the winter there are, on

(*Continued on page 42*)

Programs for Adult Organizations

General Theme: China On The March

APRIL: WUHU AND HOFEI

Our China Mission On The Map

IN planning the six months' study of China it was decided to devote three programs to our centers of missionary work, hoping thus to get a clear picture of the work that we are doing. Suppose we locate these places on the map and in our minds. Use your map of all China (the one from the January WORLD CALL or any other) and an enlarged map of the lower Yangtze Valley where our work is located.

Starting from Shanghai, our port of entrance, it is 200 miles upriver to Nanking, our pioneer mission station. On the way we pass Nantung, about eighty miles from Shanghai. Before the days of Japanese occupation commodious steamers carried one in eight hours from Shanghai to Nantung and in twenty hours more one reached Nanking. There is railroad service also from Shanghai to Nanking, a six hour trip. But Nantung is not on the rail route and must depend entirely upon the river for transportation. The thirty-five mile trip from Nanking to Chuchow, north and east of Nanking, is covered by train in some two hours. Wuhu lies sixty-five miles upriver from Nanking and may be reached by river steamer in seven hours or by rail in two.

Westward from Wuhu some 120 miles is Hofei, and whole chapters could be written of horseback or hiking experiences, of sailboats on a tributary river of the Yangtze and across a huge lake where one might be caught on a sandbar or becalmed for days, never knowing whether the trip would take two days or two weeks. Came the day of steam launches and two days was the schedule. Then a railroad was built and eight hours covered the distance.

Starting from Nanking, a 300 mile trip up the Yangtze brings one to Kiukiang, 300 miles away. A thirty mile trip across the plain, once a day's hard travel, now a two hour bus ride, brings one to the foothills of the Kuling mountains. A two hour ride in a sedan chair up the mountain trail brings one to the coolness and beauty of Kuling where missionaries go for rest and conference. Here several of our missionaries lived and gave service to the community during the early months of Japanese invasion.

Next month we will extend our map westward into Free China, follow the trail of those who fled before the invaders, and locate the places of our new service. All our regular centers of missionary service as listed above are in Japanese occupied territory and travel schedules are quoted in pre-war terms. Now all means of communication except in West China are Japanese controlled. Travel is disorganized, uncomfortable, hazardous. This uncertainty along with the necessity of Japanese military permission have been important factors in the evacuation of foreigners. If the United States should be involved in war in the Orient it would be difficult, if not impossible, for our missionaries to leave.

Wuhu and Hofei

Last month we talked about Nantung, Chuchow, and Shanghai. This month's study turns our attention to Wuhu and Hofei. The *Study Packet* and WORLD CALL have some fine material for developing the program. And the April leader's leaflet in the packet has some suggestions.

1. Have someone sing the translated hymn from the Chinese hymn book. It is found on the mimeographed sheet in the *Study Packet.*

2. The leader may give the general background information, using a map, the information given on this page, and the suggestions in the leader's leaflet.

3. The information on Wuhu and Hofei may be given as two talks or as a conversation. You may wish to use only the information as to happenings since Japanese occupation and add to it some of the information on these places as given in the mimeographed pages in the packet. There is interesting information as to women's work on the "Women and World Highways" page in this WORLD CALL.

4. The rural reconstruction work in China is suggested as our special study of nation-wide movements and for it there is the leaflet, "Better Days for China's Farmers," and the article in the January WORLD CALL about Dr. James Yen as told by Lulu Snyder Hamilton (Mrs. C. H. Hamilton), one of our former missionaries to China. In connection with this presentation it will be worth while to remind the group that the men whose stories are told here are typical of the consecrated, well-trained leadership that will carry on in China during the missionaries' enforced absence.

5. Some time on the program ought to be devoted to bringing the group up to date on the critical times and grave emergencies in China and the enforced evacuation of many of our missionaries. For this presentation see articles, "The World Crisis Strikes Home," in the January WORLD CALL, and "How Strong Our Faith," in *The Christian-Evangelist,* January 16. The leaflet, "Shanghai," has a list of missionaries, the stations where they served and the type of work with which they are associated. WORLD CALL and *The Christian-Evangelist* carry up-to-date information as to their present location. Watch all church publications for most recent news. Use your *Biography Set* to give some information about these missionaries. And along with th goes naturally the reminder of the ca that has gone out to all of us, "Stand F the China Mission," calling for generou gifts to meet the expense of this eme gency. And our gifts to this need course must be "over and above" ou regular giving and cannot be counted o our year's apportionment. But who ca deny themselves the fellowship of sharin in our China Mission's time of need?

The worship service, suggestions f which appear in this issue, may be use either at the beginning or at the close.

Other Program Suggestions

Many groups will not be able to follo through the complete program as ou lined. One might greatly condense th background information, combine Hof and Wuhu into one brief report on wh has been done in the past two years, u either the first or latter part of the leafle "Better Days for China's Farmers," giv strong announcement of the article abou Dr. Yen, showing the picture and urgin all to read it, and then use as a closin talk the suggestion under 5.

The series of Chinese Christian art pic tures appearing in *Front Rank* beginnin January 5 might be mounted for exhib or be used in worship services. Articl in church periodicals, the study and reac ing books, dramatizations (See Januar WORLD CALL, pp. 28 and 29.), suggest th desirability of finding additional oppor tunities to extend the China study.

A Fellowship Hour

One way to extend our study is in th fellowship hour and over the cup of te served Chinese style. In the illustrate booklet, *China,* in the packet are sugge tions as to food, manners, things to d sprightly bits of information. On page of WORLD CALL, beginning with Decembe are a general quiz on China and sugge tions for a game based on the *Biograph Set.* The April leader's leaflet has som suggestions also.

Regarding China Relief

A leaflet issued by the Church Commi tee for China Relief was included in th *Study Packet* for your information an with no appeal for funds. If offerings ar taken they should be sent direct to th address given in the leaflet, or the Unite Society will forward any offerings desig nated for "China Relief." These offerin should be over and above the regul giving and cannot be counted on any or ganization's goals although Christia missions have greatly benefited by the gifts.

—EDITH EBERLE

Programs for Young People

ne suggestions on this page supplement the current materials on China. For young people and seniors the basic material ne packet, "Indomitable China," which is described in detail in the December, 1940, WORLD CALL. This packet is for use unday evening, through-the-week, or Sunday morning groups. The price is fifty cents. For junior high groups studying na the basic material is "If You Were in China," (25 cents) and "Tales from China" (50 cents). These materials may be ured from The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Indiana.

istian Youth Witness to Their Faith

HAT does Christianity mean to you? What differences does it make in life? Write out a statement which esents your attitudes and beliefs and compare it with the following state-ts made by Chinese Christian young le.*

hristianity is not a part of life, but deal that embraces the whole."

prefer Christianity because it em-izes wholes, not parts. It fulfils what r religious systems can never reach. universal."

college president says: "If we say our objective is to develop youth in pirit of love, service, and sacrifice, not necessary to say we are Chris-, for these three ideals can not be aken for any other teachings than of Jesus Christ."

freshman with a social conscience: at runs a ricksha? The blood of men ed for oil. This ought not to be."

teacher: "The Christian institution e one place in China where you can uccessful without being corrupt. The ge, 'It can not be done' is here ted."

e alumnus, Rufus Chang, arrested on lse treason charge, when offered his ty in return for his joining a secret r: "I'm no joiner of organizations. ave no master but Christ."

freshman: "Christianity does not r up the national spirit, but sublimes

nother alumnus, principal of a high ol: "Man is religious and minds k. But not all men are religious and e minds do not think properly. It is Christian duty to sow the dynamic of ideals and ideas into every man's "

e is a pleasant, wholesome looking ng Chinese woman, with a clear mind capacity for real leadership. She is cretarial worker in one of the gov-ment offices. And she is not a Chris-. Miss Hwang . . . reported a con-ation with her. Miss Hwang had been plimenting her on her ability and l leadership of the women teachers at vernment summer school. "But," she vered, "my ability only goes so far, n I suddenly reach a place where I not equal to the occasion. You who Christians seem to have something e. When you reach that place, you go on, for you seem to feel some er greater than yourselves on which can rely."

* Reprinted from Envelope Series.

A girl student, graduating: "Many people ask me what I have got from Fukien in my four years. A simple answer is that I have been stimulated to grow and to think. My three ideals are: Music—the art of living; philosophy—the principles of living; religion—life itself."

A junior: "We are conscious of being souls when we discover a new value. To love is to give. It is unconditional."

"A Christian war? Impossible. Christians cannot fight. They have no enemies."

An alumnus: "I pledge my loyalty to my country but not my highest loyalty, for the aims of my country are not the highest aims."

Another: "I love my country, indeed, but I love humanity more. Love is a long chain which unites all individuals together."

"In this period of our national crisis, we must have resources. Our religion will alone supply us."

Sylvia S. C. Huang . . . a delegate to the World's Student Christian Federation Conference, wrote of her impressions: "Though some of the delegates were very young and had had little experience, their ideals were liberal (some people said the Chinese were liberals of the liberals), and it was very good to exchange our different points of view. I saw people of different races, with different faces, different colors of skin. I also encountered several diverse points of view. I noted especially the peaceful minds of the delegates from New Zealand and Australia; the romantic attitudes of the Hawaiians; the red or communistic emphasis of the Mexicans; the managerial air of the British delegates; the melancholy of the Germans; the high spirits of the Americans and the Chinese. It seemed impossible to conceive the so-called World Christian Community, but in the end we all came to the finest mutual understanding—we realized that not every Japanese is a militarist, not every Chinese is filthy, not every Englishman an imperialist, but we all of us belong to our Father's family. This is not just mere talk; it is a *real* experience for me."

Dr. Chao: "For myself, as a Christian I am committed to internationalism and unlimited fellowship."

A young woman in a refugee camp, who had discovered Christ, writes a letter expressing her joy to have entered the Christian fellowship, but is puzzled as to why such a fellowship cannot abolish war. She writes: "I have heard it said that Christianity has spread to every country and that everywhere the voice of prayer rises. But men do not pray with one voice. . . . Which prayer is God going to answer? If all pray for world peace, then although the language of prayer may be different, the cry will be the same. In addition to private prayer, the same form of prayer for world peace should be used by the churches everywhere, so that all Christians may offer the same prayer to God. My idea of such a prayer is as follows:

"O God, make wars to cease and create a world of peace. Forgive us our sins. Spare our lives that we may repent. Let thy Holy Spirit move the hearts of those who rule, giving them love for their fellowmen. Work in the hearts of all in positions of authority, that they may discover the way to world peace. Amen.

"I am of little ability and learning and what I write is poorly expressed. Please correct it."

Suggestions for Using the Above Statements

Program, discussion, and study builders need to read everything with as much imagination as possible so as to see in it program possibilities. The above statements lend themselves to various kinds of uses as you study China. But do not lose them after that study is over, for you can use them again when discussing such subjects as "patriotism," "conscience and the state," "the world Christian community," "what Christianity means to me," "prayer," etc.

Probably the best use of these statements in connection with your China study would be in periods of meditation and worship. They could be read by two readers responsively, or by the leader, allowing time between for silent meditation by the group. You could group the statements around several themes and use them as the basis of three or more worship services.

The writer has discovered in these statements suitable ones for all the areas suggested by your study of China in the packet, "Indomitable China": China Today and Tomorrow, China's Culture, the Chinese People; Christianity in China, China's Needs. Look them over and you can find them, too. Then get a good Concordance and hymnal and look up appropriate scriptures and hymns on the same themes, and build your services in that manner. The prayer of the Chinese refugee girl might be used in all of them, if desired, and the statement—"We are conscious of being souls when we discover a new value. To love is to give. It is unconditional."—might be used before taking the offering in your worship services.

Devotional Study for Missionary Societies

Theme for the Year: I Will Build My Church

APRIL

I Will Build My Church: A Leaven in Society

MOUNT the picture, "Teaching By the Seaside," by the Chinese artist Hsu Chi Hua, found on the cover page of the September 1940 WORLD CALL, and place it before the group, holding it up for all to see when referring to it in the service.

Prayer Hymn: "Dear Lord and Father of Mankind"

Words of Christ: Matt. 13:33; 25:34-40; 7:21

Words of Confucius: "Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks to enlarge others."

Bakeries and delicatessens almost have made us forget the importance of yeast in our lives. Not so in China. There it is a serious matter when the "starter" is allowed to run out. Yeast must be used or it deteriorates. It must leaven, or be lost. Looking at the Chinese interpretation of Jesus teaching by the seaside, we can almost see his listeners nodding their approval of the woman who hid her leaven in the meal until all the bread was light. Yeast never forgets that it is leaven. One secret of the amazing growth of the church in war-torn China is the fact that thousands of believers never forget that above all else they are Christians. The leaven of the Kingdom has worked in them. and, being leaven, it continues to work through them in the whole "lump" of the society in which they live.

The Women's Council of the Wuhu Christian Church is only one of the agencies through which the leaven is working. This organization, made up of all the women members of the church, in a quiet, unobtrusive way is influencing the city and countryside. Every Sunday morning these women meet before the church service for Bible study. On Wednesday afternoon they come together again for prayer and study. Not only baptized Christians attend these meetings, but inquirers as well. A vital part of the Council is the Missionary Society, through which the women are learning something of the work and needs of other places. A practical expression of the missionary spirit so inculcated is the Evangelistic Band, which spreads the gospel message in town and village.

Of equal or perhaps even greater importance is the silent but effective demonstration of Christian living given by these same women in their own homes and neighborhoods. At the Women's Center they receive training in family worship, and this they practice joyfully, earnestly, at home. For those who have young children there is the Mothers' Club, where they receive help and instruction in child care, both physical and spiritual, and where they can discuss specific problems related to their homes. Then there are the Service Groups, comprising all the church women, each group named for some woman of the Bible—Dorcas, Ruth, Rebecca, Miriam, Rachel, Mary, and Martha. In each group are women of all ages so that it partakes of the nature of a family. The members of the various groups help each other in times of sickness, death, or other emergency, and are responsible for serving in many ways as opportunity offers.

Mrs. Hu of Hofei is a product of the leavening influence of Christianity. She was baptized soon after her marriage to a man of some wealth and position, after which she studied for several years in the Hofei Women's School. Her life had been narrow, her interests few; she was either by nature or by habit inclined to be parsimonious. But the expansive power of Christianity was at work in her heart. The war came, and Mrs. Hu suffered not only loss of home and possessions but cruel physical torture. She was hung up by ropes above a heap of straw to which fire was set by desperadoes, her own countrymen, who, having lost everything themselves at the hands of the invader, imagined she had money hidden somewhere. She still has the scars of the wounds she received on that gruesome day. But she has learned through bitter experience that life is more than food and the body than raiment. Through great tribulation she has come forth victorious, a truly unselfish person, generous with time, talent, and the few worldly goods to which she has been reduced. She it is who heads the project of making garments for war victims. She teaches the children of the very poor in the free school carried on with relief funds. At the Women's Center she takes care of the babies who come with their mothers to the half-day school for women. At home she has brought enough order out of the chaos wrought by bombs exploding r door to make one room livable for little family, and to hold amidst the r of her guest hall, neighborhood meeti which are to the dismal homes about the brightest, happiest experiences each week.

Directed Prayer (pause betw topics):

For a time let us forget our own cc fort and well-being and remember silent prayer:

The Christians in China who, tho suffering the loss of all things, yet h fast their faith in radiant confidence.

The Chinese leaders of the chu scattered like bits of leaven through the land.

The thousands of new Christians th that their faith may continue to b shining thing.

The missionaries whose families separated—the men staying by the w their wives and children coming to sa and school privileges in America.

The Japanese Christians, that in s of severe difficulties, they may w steadily toward the building of a Ch tian nation and world.

Ourselves, that God may "stab spirits broad awake," making us aw of our high privilege as world Christi and of our responsibility for permeat all areas of life, in all lands, with spirit of Christ.

Closing Moment: While the hy "Take My Life and Let It Be, Con crated, Lord, to Thee," is played, n we silently make the words our pra of dedication, and then together sing closing amen.

—LAURA LYNN MAJOR AN LYREL TEAGARDEN.

Miss Major and Miss Teagarden many years lived together at the Wome Center in Hofei, carrying forward num ous activities among women and childr bringing the work to an unusually h degree of efficiency. Both are now in t country. Miss Major is living in Na ville, Tennessee, and Miss Teagarden with her for a time carrying on spec study in Vanderbilt University and Sc rit College.

Echoes From Everywhere

Seeds for the Chinese Gardens

THE most important thing to remember about our Hofei work is that we had a drought last summer and no rice was raised. For people that had lost everything in the war, even their hope, it was a real calamity. Rice that one year ago was $7.00 (Chinese) a bushel is now $70.00 a bushel, and sometimes more. And sometimes it cannot be bought at all. Cloth for making garments that was 10 cents a foot is now 90 cents and $1.00 a foot. Salt, meat, fuel, and all commodities have increased accordingly. No incomes have increased, however, and in fact, because of crop failure, the incomes have decidedly decreased, wh makes an almost hopeless situation.

About two months ago at one of prayer meetings a woman asked us pray for a way for them to live throu the coming winter, with no rice and income. At the close of the meeting I Goulter was able to make this announ ment : "God has heard our prayers a is answering them very quickly. Tod packages of garden seeds came fr America. Last spring seeds arrived and they have already been planted a the plants are ready to set out. N here are seeds for you to plant. C Rural Center has thousands of cabb plants ready for you to set out. Th are so many empty gardens around h

Boy Scouts and other members of the Mexican Youth Association as they appeared in a parade in Aguascalientes, Mexico on November 20.

owners are willing to have planted, u will look after them. You may not e rice, but you can have carrots, tur- cabbage, sweet potatoes, beans, squash, spinach, etc., if you will use hands and the means God has given

edless to say, there was a rush for seeds. These were Christians mostly, there are some twenty thousand in town who are not Christians and are as needy.

—Mr. and Mrs. O. J. Goulter

i, China

stian Chief Dies

any hearts are saddened by the death Christian chief who was a graduate he Congo Christian Institute. In a r he had told of work being done ng his people: A coffee plantation ted, roads made, bridges built, and a rch building constructed.

he government official who supervised Chief's work, came to congratulate upon the fine spirit between him and people. Seeing the Chief reading his Bible, this official brought out his and they read together. As the white man was leaving, the Chief said, "Let us pray." He prayed for those in responsible places, for this man, for himself and for their common task. As the white man turned to leave, there were tears in his eyes.

—Goldie Ruth Wells

Bolenge, Africa

Sacrificial Giving

Our birthday and thanksgiving offering in the Sunday School goes to The United Christian Missionary Society. The average last year was about five dollars a quarter. Much of this money is real sacrificial giving. One Sunday a very poor Christian gave a rupee, about 35 cents, as a thanksgiving offering for the recovery of her youngest child. Martha Bai makes a precarious living for herself and daughter by working at seven cents a day if and when she gets work, and through the financial help of missionaries. Recently Asmani recovered from a serious illness and her mother expressed her gratitude in a thank offering.

—Ann Mullin

Damoh, C. P. India

Conference Echo

Mildred Reynolds of India writes about the Young People's Conference:

"Our first conference is still fresh in our minds, and oh! how proud we were that our young people could be found worthy, and that young India can match the hour. We are already planning our conference for next year."

Mayor of Aguascalientes

Our city has a new mayor, and surprising as it may seem, he is a member of our church and the husband of one of the girls that grew up in our home and school. I have claimed him as a "son-in-law" for years now. A sweet child that they have in their home they took at my suggestion and have cared for her as their own—and, of course, she calls me "grandma." This man has been busy in the railroad offices and in the railroadmen's syndicate, of which he was made national treasurer last year. He did not seek this office of mayor, but has been called home to fill it. We are pleased with his plans for the city.

—Elma Irelan

Aguascalientes, Mexico

Hidden Answers

1. Who is called "Iluku"?
2. How many of needed missionaries in Latin America should be furnished by Disciples of Christ?
3. Who is to give the World Call address at the convention?
4. Describe the work being carried on in Hofei and Wuhu.
5. What noted college president recently died?
6. How many churches obtained Ten Percent Legion standing?
7. Who said: "Our students must be prepared to assume leadership in all spheres of our national life"?
8. What is meant by "Lift It High"?
9. For what purpose are the American people to be asked to give five million dollars?

In Memoriam

Charles Walker McQueen, January 11, 1941, Frankfort, Ky. Lifelong member of Antioch Church, Franklin County, having served as elder for 65 years. Fine Christian character, beloved by all who knew him. Age 90.

Mrs. P. M. Sorenson, November 15, 1940, Kansas City, Kans. Faithful and devoted member of Grandview Christian Church. President of missionary society, and later of Woman's Council. Age 62.

Mrs. Nancy Matheny, December 28, 1940, Oakland, Calif. Devoted member of Fruitvale Christian Church. Faithful member of Loyal Women's Class, Woman's Council and missionary society. Age 81.

Mrs. Irma Morris, July 22, 1940, Rushville, Ind. Member of Little Flat Rock Christian Church for 68 years; loyal member and generous giver to missionary society. Age 79.

Mrs. Clara Fulton, December 7, 1940, Olympia, Washington. Beautiful and useful life, inflexible in purpose, with faith in God immovable. Was on Washington State Board of Missions for 24 years. Member of Board of Managers of the United Society in 1925-26-27. Gracious, cheerful and with a fine, Christian character. Age 71.

Mrs. Nancy Warner, November 13, 1940, Bonner Springs, Kans. Devoted church member, and active in all organizations. Gentle, kind, cheerful and good; prayerful and industrious, generous and charitable.

Mrs. Rachel Humphries, November 17, 1940, Rockville, Ind. Loyal and devoted member of church and missionary society, beloved by all. Age 86.

Mrs. Emma Cato Drash, January 22, 1941, Princeton, Ind. Minister's wife, mother of J. Wayne Drash of Kinston, N. C., and of Dr. E. C. Drash, Charlottesville, Va. Sister of B. F. Cato, minister in Kentucky. An ardent worker, and faithful member of missionary society for 43 years.

Mrs. Catherine Fetty Smail, January 4, 1941, Valparaiso, Ind. Wife of minister, C. M. Smail. Member of National Board of Council of Church Women. Active in local, state and national circles. Bethany College graduate. A devoted Christian, beloved by all. Age 59.

WORLD CALL

Helps for Leaders of Junior Groups

The plans given in these pages this month will introduce you to the Unit of Study entitled "Easter In Art" prepared for u March 30—April 20. The materials for the children are found in the weekly issues of "Junior World" for March 23—April each session plan appearing one week prior to its dated use. A small print of each picture studied will appear in each wee program materials. The suggestions given here together with the session outlines for each week will enable you to begin yo planning for the unit as a whole—Mabel Niedermeyer.

Easter In Art

By Hazel A. Lewis

Desired Outcomes—

A deeper appreciation of the meaning of Easter; increased understanding of Jesus' purpose and way of life; a sense of sharing, as one of his friends, in Jesus' triumph.

Easter in the Children's Experience—

The whole church is permeated with the atmosphere of Easter. The symbols of the cross and the empty tomb remind Juniors of the Easter story even though they may not yet be able to appreciate the deeper significance of the events for which they stand. Probably because of the season, more of real beauty is brought into the church and into the homes of the boys and girls at Easter than at any other time. The tall Easter lilies, lovely spring flowers, all bring a sense of triumph and exaltation which is associated with the living Christ. Even freshly cleaned homes, new clothes, contribute to this atmosphere of all things "become new."

There are, of course, situations in which these conditions do not exist so far as homes and the church building are concerned; even the weather may prove to be a delayed winter rather than a beautiful spring. But nothing can take from the church or the hearts of young and old who come within its influence, the joyousness to be found in a sense of Jesus "alive forevermore."

In many churches there will be special evangelistic meetings. Juniors will be hearing about these and other efforts that are being made to lead people to accept Christ as their personal Savior. Perhaps some of the older Juniors will have that experience this year. It is to be hoped that neither they nor the younger Juniors will become overwrought emotionally, but each recurring Easter season should bring them nearer a realization of the significance of the living Christ.

The study of pictures which this unit provides is intended to aid in the development of this realization. In introducing children to reproductions of the pictures of great artists, the further, though incidental, purpose of cultivating an appreciation of good rather than unworthy art, will be served.

Plans for Carrying Out the Unit—

The plan of having a Junior leader for each meeting with committees responsible for different phases of the work for the whole unit has been suggested for this study. The closing session provides for an "open meeting" to which guests are invited, and an exhibit is made of the pictures with Juniors telling the stories about them. Mounted copies of the pictures found in *Junior World* are suggested as gifts for the guests.

As many children as can be used should be on the committees. Children always prefer to participate rather than observe, and they will learn most through what they do. If they are appointed to different kinds of work in connection with the various units, they will have a variety of learning experiences. The following committees would be necessary in this unit:

Committee on pictures.—To find the pictures to be used (see list and sources below), and arrange for their display at the meetings. This would include the background against which the picture would be placed and any arrangement for lighting which may be necessary or would add beauty.

Committee on stories.—To give the story of each picture and its artist.

Committee on flowers. — Spring flowers may be available. Flowers or plants to be sent later to a member of the congregation who is ill or shut-in may be provided. Plants that are inexpensive even though small, are better when the children themselves can provide them as special gifts. Bowls of bulbs which have been brought to blooming in the homes of the children or some adult friends would be especially appropriate.

Committee on worship.—To arrange for the scripture reading at each session, select the music and hymns, plan for someone to lead in prayer. This committee may be larger than the others since there will be opportunity for more of the members to participate.

Committee on work.—To arrange for source materials, make plans for the "open meeting" and exhibit and gifts for guests invited to the closing session.

The following pictures are suggested for study. All are found in the Primary Picture Sets accompanying the Bethany Graded Lessons. They can be borrowed for the various sessions of this unit, taking care to see that they are returned after each meeting for most of them are the pictures in use in those classes at this season of the year. If larger copies are available they may be used instead. The pictures and sources are as follows:

"The Triumphal Entry," Deger, Primary Picture Set, First Year, Winter Quarter.

"The Last Supper," Zimmerman, Primary Picture Set, Third Year, Summer Quarter.

"The Resurrection Morn," Ender, Primary Picture Set, Third Year, Winter Quarter.

"Jesus and His Friends," Aubert, Primary Picture Set, Second Year, Winter Quarter. If this is not available you can substitute another picture of Jesus, perhaps the "Head of Christ" (at thirty) by Hofmann.

Any adult leader who wishes to get further help in preparing to guide this unit than is given in these pages and in the pupils' material in Junior World, will find valuable material in Bailey's *Gospel in Art.*

March 30—The Triumphal Entr

The Juniors will, of course, need y help in assembling the materials t should have to start off this series sessions. In preparation for this meeting they should have the pict Deger's "Triumphal Entry" (or the miliar one by Plockhorst if the Dege not available. If the latter, the child telling the stories of the picture need help in making a few changes).

A panel of deep blue, deep rose, green brocade, velvet or other monoto fabric should be ready to hang a background of the picture. The light the picture, the flowers, the good c of the Bible, should all be in readiness

If the committees could not meet advance they may meet the first twe minutes of the session, as suggested the program below. In that case you need to have the above materials re for the first meeting. You can start children who are getting the room re for this first session, and then give att tion to the different committees in t Or, if they are too young to make pl you can have them meet together assign definite responsibilities to the ferent children.

The Session Outline

Planning Period—Committees meet to plan other sessions of the unit.

Worship and Study—

Call to Worship—

Hymn—Fairest Lord Jesus.

Prayer—

Offering—

Scripture—Matthew 21:1-3; 8-11.

Song—Tell Me the Stories of Jesus.

The Picture—(Information concern the artist).

Stories in the Picture—(Told by J iors).

Why Jesus Came to Jerusalem
Why He Rode Into the City
Who Are in the Picture

Scripture—Matthew 21:9. (Repea together, or by one Junior.)

Hymn—The Children's Hosanna, 67, *Junior Hymns and Songs.*

Closing Prayer—

April 6—Jesus' Friends Rememb

This is to be a study of one of the gr paintings of the Last Supper. This s ject by Zimmerman is to be found in Primary Picture Set, Third Year, Su mer Quarter. The suggestion is made the Juniors' program and plans, in *Jun*

, that they may be able to find a copy of a picture of the Last Supper where in the church or in the home e of the members. The one most only seen is by Leonardo da Vinci. will need help in finding this pic- nd arranging to borrow it for the on. If the copy is not a good one or larger than the one in the Picture he latter had better be used for it e interpretation given in the Jun- rogram.

nother picture is used, the Junior s to give the "Picture Study" will your help in adapting it to this picture, for there the Zimmerman e is interpreted. All pictures of heme are similar and the change ot be difficult.

e the scripture passage is not an ne for Juniors to read, it is sug- that they ask you to read it. It is in two parts in the program. We t that you practice reading this until you can bring out all the of its meaning.

suggestion is made that the Juniors at the communion table in the auditorium, and that, if the church e is not held at the same time as eeting, they might wish to have ession near the table, having the e for study on an easel nearby.

e Juniors decide to have an "open g" for invited guests, with an ex- of the pictures they have studied g their last session, you will need p them decide a number of matters. ps they will wish to invite their s, or just certain special guests as the minister, their church school ers or special friends in the church mmunity. These plans should be today.

The Session Outline

nning Period—Committee meetings, for last session, arranging the room inutes).

rship and Study—

lude—

l to Worship—Psalm 118:24.

g—Tell Me the Stories of Jesus. es 1, 3, 5. No. 66, *Junior Hymns Songs)*

ering—

mn—Fairest Lord Jesus (No. 17, r *Hymns and Songs.)*

e Picture—(Facts given by a Jun-

ipture—Matthew 26:17-19 (Read by leader).

e first day of unleavened bread."— lt leader).

ipture—Matthew 26:20-29—(Adult r).

ture Study—(By a Junior).

e way Jesus' followers remember oday—(By a Junior).

yer Litany—

mmunion Hymn—(Selected by Jun-

April 13—Easter Morning

The beauty of the room, the children's ability to sing the Easter hymn and the skill with which a Junior reads the scripture at two places in the program, will determine the value of this session for the Juniors. This means careful guidance on your part. The children who are to read the two passages (one to be given from memory, if possible) should read them to you in advance, probably more than once. When children read in a stumbling way the experience is bad both for them and for those who hear them. They should feel that the Bible must be read worthily.

The children who are to tell the "Stories in the Picture" should be encouraged to do it in their own words. You can supplement what they say if necessary.

The Session Outline

Arranging the room and the picture.

Practice singing the Easter hymn chosen. Some of the children may serve as a choir and come in singing the hymn, after the call to worship.

Prelude—Piano or violin with piano accompaniment, using a familiar church hymn as the music.

Call to Worship—

Easter Hymn—Rejoice the Lord is Risen (No. 72, *Junior Hymns and Songs),* or Christ the Lord Is Risen Today, (No. 53, *Hymns for Junior Worship*), or a familiar Easter hymn from any good hymnal.

Prayer—

Offering—

Song—Tell Me the Stories of Jesus.

The Picture—"The Resurrection Morn," by Ender. (Facts about the artist and location of the original painting. Given in *Junior World,* April 6.)

Scripture—Mark 16:1-7.

Stories in the Picture—(Told by Juniors).

From the Bible
Why the Women Came
What the Women Saw
What the Women Heard
(including Matthew 28:5-7)
The End of the Story

Hymn—Fairest Lord Jesus.

Closing Prayer—

April 20—Jesus' Friends Carry on His Work

The arrangement of the pictures, with a background of brocade, velvet or other fabric, or on a screen; the securing of the globe or map (suggestions given in Juniors' material in *Junior World* for April 13) will require your guidance.

It is suggested that the children who told the stories of the pictures for the three preceding sessions, retell them briefly for this meeting. They will need help to condense these for telling. Let them recall the stories to you in a period of preparation, and you can suggest the essential things for them to tell. The scripture passages are briefer and are now familiar to them, but they should read them aloud in advance, to make sure they can do it well.

Help them select the missionary hymn and practice it if necessary. The new picture, "Jesus and His Friends," by Aubert, should be ready. (This French artist's name is pronounced "Obare.")

If the Juniors plan to mount copies of those pictures cut from *Junior World,* either as single pictures for their guests or in a booklet for a special gift, you will help them to assemble the necessary material. Plans are given in *Junior World.*

The Session in Outline

(If the Juniors are not having the picture exhibit and program, omit the items marked "*".)

Prelude—

Call to Worship—(Psalm 96:2, 3).

Song—I'm Glad That Jesus Is My Friend (No. 65, *Junior Hymns and Songs).*

Prayer—

Offering—

Hymn—Fairest Lord Jesus (No. 17, *Junior Hymns and Songs).*

*Introduction (by a Junior)—

*Scripture—Matthew 21:8-11.

*Picture—"The Triumphal Entry" by Deger. Brief story by a Junior.

*Song—Tell Me the Stories of Jesus (stanza beginning "Into the City I'd Follow." No. 66, *Junior Hymns and Songs).*

*Scripture—Matthew 26:26-28.

*Picture—"The Last Supper" by Zimmerman (or the one chosen for study). Brief story by a Junior.

*Scripture—Mark 16:1, 5, 6.

*Picture—"Resurrection Morn," by Ender. A brief story of the original painting.

*Hymn—Rejoice for the Lord Is Risen (No. 72, *Junior Hymns and Songs,* or whatever Easter hymn was used.)

The New Picture—"Jesus and His Friends," Aubert.

Introduction
Scripture—Matthew 28:16-20
Picture Study
Followers of Jesus Today

Hymn—We've a Story to Tell to the Nations. (No. 95, *Junior Hymns and Songs* or missionary hymn from the church hymnal, such as "In Christ There Is No East or West.")

Prayer—

Just From Press!

A brand new map showing **The Work of the Churches through The United Christian Missionary Society** has come from the printers. Use it in your Expanded Session, Junior Mission Band, Christian Endeavor, or regular class work—in fact wherever and whenever you have need of a map locating the work which your boys and girls are helping to support. It's a most attractive map, printed in three colors, with small inserts of the countries where the Disciples of Christ maintain stations. You'll use it again and again! The price is most reasonable—twenty-five cents, from The United Christian Missionary Society.

World Call News Room

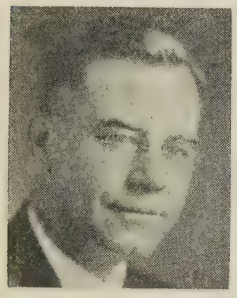
(*Continued from page* 34)

February in Indianapolis before attending the annual sessions of the International Council of Religious Education in Chicago. Miss McGavran was for many years a member of the staff of the missionary education department.

At the annual meeting of the Christian Board of Publication on January 28, Oreon E. Scott was elected president, succeeding the late W. Palmer Clarkson, who had served in that capacity for some years.

Oreon E. Scott

Three new directors elected were C. D. Pantle, Dr. Eugene S. Briggs and Dr. Hampton Adams. These were elected to fill vacancies caused by the resignation of Dr. W. R. Warren, and by the deaths of Mr. Clarkson and Dr. D. W. Morehouse. Mr. Pantle was also named as treasurer of the board. The new vice-president is Dr. W. A. Shullenberger of Indianapolis.



Eugene S. Briggs

Sincere sympathy is extended to Miss Faith McCracken, missionary on furlough from Africa, in the loss of her father, W. F. McCracken, who died January 27 in Dinuba, California.

The latest information on some of the China missionaries is as follows:

Mrs. O. J. Goulter and Mrs. J. H. McCallum will go to the Philippine Islands for the time being. They will be living in Manila. Mrs. D. S. Corpron and children are returning to the United States. They are scheduled to sail from Shanghai on February 25 on the SS. "President Coolidge," arriving in San Francisco on March 13. Miss Grace Young will go to Bilaspur, C. P. India to give service to that field. Miss Lois Anna Ely will remain in Shanghai. Addresses are given in the missionary directory on page thirty-two. These addresses are, of course, subject to change.

The Missions Building group was honored by a visit recently of Mr. Stockwell of Union Theological Seminary in Buenos Aires. He is in the States on furlough.

On January 15 a son was born to Mr. and Mrs. J. Clyde Wheeler of Kansas City, Missouri. Mr. Wheeler is the director of religious education in Missouri under The United Christian Missionary Society. Clyde Junior, welcome to the Society "family"!

E. B. Quick, director of religious education for Georgia and South Carolina, has recently accepted work as state secretary-director of South Carolina. Mr. Quick will continue to give educational service to Georgia until the end of the fiscal year.

It is with regret that we learn of the death of H. R. Howland, husband of Mrs. H. R. Howland who has been secretary of missionary organizations-education in the Rocky Mountain Area for nearly 16 years. Mr. Howland died at his home in Denver on January 30. Funeral services were held in Denver, S. J. Mathieson, pastor of Central Church, and C. F. Stevens of South Broadway Church officiating.

Cure For War

America . . . O Land Beloved . . .
What memories you hold!
Wrapped in unforgetfulness
Historic deeds unfold:
The struggles of the pioneers,
The battles they have fought . . .
Their giant aspirations . . .
The liberty they sought!
This pageant of the centuries
Has never been out-shone,
And over all has waved a flag . . .
The grandest ever known.

Today—upon a thousand hills—
Are temples reared for prayer;
And close beside the Christian Flag
We see ours floating there.
Forever may it symbolize
The ideals of a world,
Whose only hope is centered now,
In keeping both unfurled
Until the tired fighting nations
All shall clearly see
The Golden Rule as the only cure
For war's brutality . . .
And PEACE shall come upon the earth,
As men devise a plan,
To weld, into a lasting bond,
THE BROTHER-HOOD OF MAN.

—Mrs. Ida Bassett Botts

Missionary Register

(*Subject to change*)

Missionaries Coming From the Field

Mrs. D. S. Corpron, China, SS. "President Coolidge," San Francisco, March 13.
Mrs. Edwin Marx, arriving in San Francisco about April 1.
Mrs. Edna Gish, China, leaving Shanghai about February 14, arrival date at Seattle uncertain.
Mr. and Mrs. Lewis A. Hurt, Africa, arriving New York about February 15.
Miss Goldie Alumbaugh, Africa, arriving New York about February 15.
Mr. and Mrs. W. B. Alexander, Mrs. Eva Alice Springer, Miss Jennie Fleming, Miss Myrtle Furman, Miss Emma Jane Ennis, Miss Helen Rambo, India, SS. "President Adams," American President Lines, New York, May 12.

Missionaries Going to the Field

Mr. and Mrs. J. D. Montgomery, Argentina, SS. "Argentina," leaving New York March 14.
Mr. and Mrs. W. H. Edwards, Africa, New York, about March 10.
Dr. and Mrs. A. G. Henderson, Africa, New York about March 10.
Mr. and Mrs. H. Gray Russell, Africa, New York about June 20.

Women and World Highways

(*Continued from page* 35)

alternate days, the Bath House for women and the Well Baby Clinic. During the spring and autumn months is conducted the half-day school for women, to which come young women who have had little opportunity in earlier years to go to school, and who are now making up elementary subjects and also studying Bible and Child Care. A nursery department is conducted in connection with this school, so that the students can have their children near by, yet not interfering with their work.

Most of the Christian women live in homes which are a striking contrast to the homes about them, a continual demonstration of what Christianity can do to make life cleaner, happier, more purposeful. These homes, located in various sections of the city, are real Christian centers. Here the women sometimes with their husbands if they, too, are Christian, hold family prayers, in which neighbors, friends, and relatives join. These meetings are pleasantly informal, yet dignified and inspiring. The Christian women take turns visiting each other's homes and helping to lead the meetings.

Since the beginning of the war there have been many opportunities for refugee work and war relief service. Of untold assistance have been the funds and the boxes of clothes and bedding sent by American friends. Caring for the homeless, feeding the hungry, making garments for the destitute, the Christian women of Hofei, like their sisters across the sea, are learning the meaning of joyful Christian service.

—Lyrel Teagarden

Birthday Celebration for "School of Missions"

IN 1916, Dr. and Mrs. Royal J. Dye were living in Pomona, California, and were members of the First Christian Church of that city. They had returned from Africa, due to illness, and had settled in Pomona.

It was in 1916 that Mrs. Dye suggested to the pastor, Dr. C. D. Hudson, the establishment of a training institute in which people could be taught about the great missionary program of the church. The plans were laid by Mrs. Dye, approved by Dr. Hudson, and in that year the first "School of Missions" ever held was conducted in the Pomona Church.

This "School of Missions" idea was recognized as being nothing short of inspired, and so has been taken by every Protestant religious body in America as a method of missionary instruction, and through the past twenty-five years has gone around the world in that capacity.

First Christian Church, Pomona, California

Every year since 1916 there has been held in the First Christian Church of Pomona, a "School of Missions." It has not always been given that name but that has always been the idea. Sometimes it has been called a "School of International Relations," and sometimes a "School of World Friendship," and other times it has been "Our Church Looks at the World Field."

During the first five Sundays of 1941, in the First Christian Church of Pomona, the twenty-fifth anniversary of the establishment of that first "School of Missions" was celebrated. The great birthday celebration was held on the evening of January 12 with Dr. Royal J. Dye bringing the message and telling of the life story of Mrs. Dye and himself, and of their work. Mrs. Dye was unable to be present. Following the message in the church sanctuary, the entire group of more than 300 people retired to the church parlors and there the birthday cake was cut by Dr. Dye, and a glorious fellowship was enjoyed.

George N. Reeves has been the Pastor of the Pomona Church during the past four and one-half years. The associate pastor is Kenneth L. Holst.

The Fellowship of Prayer in Braille

The John Milton Society for the Blind announces that "The Fellowship of Prayer" for the Lenten Season of 1941, is available in Braille for free distribution among the blind.

This booklet of daily meditation and prayer from Ash Wednesday through Easter, February 26-April 13, now in its twenty-third year, is again prepared by Dr. Gaius Glenn Atkins, whose work in recent issues has been widely prized.

Copies of the printed booklet, sold at 2c each, are usually given to individuals by their churches or other organizations. It is the more appropriate that the more expensive Braille edition of 64 pages—11 inches by 13½ inches—be given the blind.

Requests for copies should be sent to the John Milton Society, 156 Fifth Avenue, New York City.

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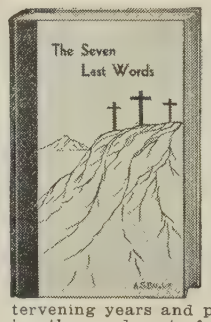

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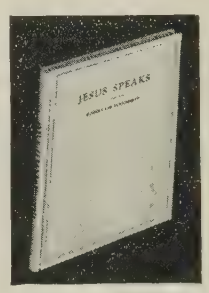

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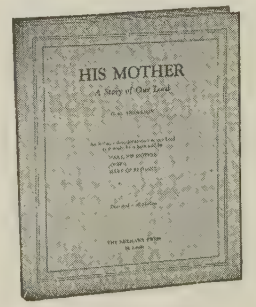
By G. M. ANDERSON



It tells in the words of His own mother, of Joseph, of Mary of Bethany the story of our Lord's life and death and resurrection. The sorrow and anguish and triumph which Mary knew in her Son are expressed in her own sentences.

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The Key to a Good Easter Offering

Order Supplies

If you have not already placed your order for Easter supplies, use the Easter order card now, or write to Unified Promotion, Irvington Station, Box 36, Indianapolis, Indiana.

Leader's Conference

Use regular workers' conference or call a special meeting of all teachers, superintendents, church and church school officers to:

1. Appoint Easter planning committees.
2. Plan for use of Easter program and offering materials. (Reach every person in the church and church school.)
3. Set goals for Easter attendance and offering.
4. Distribute program and offering materials.
5. Order additional materials.
6. Set your "Minute Men" clock and get individuals and groups to support the work for one or more minutes. Arrange to have class and department to make a clock face with a minute and second hand. Have one with minute and hour hands for the entire church.

Tell About the Causes

People are interested in those activities about which they are informed. Plan to give short statements about the causes being emphasized at Easter in church school classes and departments, from the pulpit, and in church meetings, for several weeks before Easter.

Save to Serve Better

An offering is more than a collection. An offering is usually planned for in advance. See that every man, woman, young person, and child receives a triplex envelope. Have them save for the work of Christ each week. Have them bring one-third of the envelope each week. On the basis of the offering received, turn the hands of the class, department, or church "Minute Man" clock.

Send Your Offering to Unified Promotion

The work needs immediate support. Offerings held in the church or church school treasury do not help carry forward the work of Christ around the world. Mail your offering as soon as possible after Easter.

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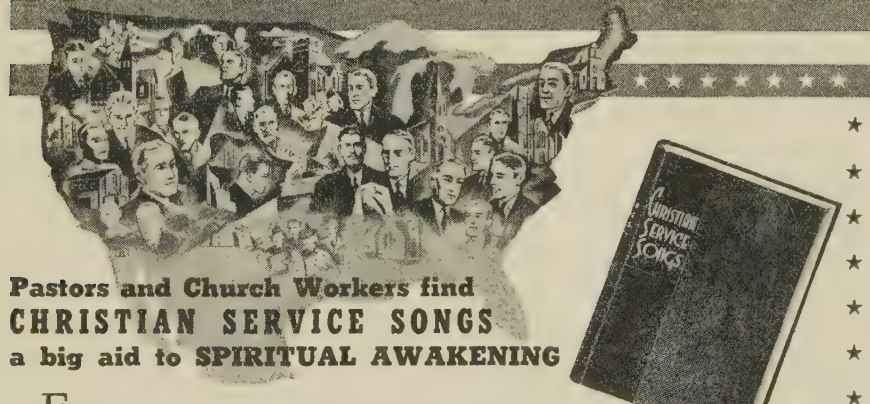
All Over America



Pastors and Church Workers find
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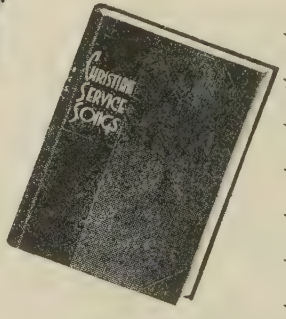

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Name.....
Address.....
City..... State.....

SEND COUPON NOW ★

The Printed Gospel

We were in Sakri, a village five miles from Bilaspur. We sat on a rope-strung bed while men, women and children gathered to hear the words we had to give them. We had some little books—Gospels and song books which we sold for one or two pice—a cent or a half cent. One boy wanted a book very badly but did not have even the half cent. We told him to bring that much rice from his house and we would take that in payment.

While he was gone a man wearing long hair, big brown beads and scanty clothes stepped from the back of the crowd to say that he had a big book like these. We asked him to bring it, supposing that it was a part of the Ramayan. Soon he was back and with a very pleased expression on his face handed us a copy of a large type Hindi New Testament. It was a bit yellow with age and the pages were brittle, but he was very proud of it and said, "I received it as a prize and it is a very good book. I have read it." Many years ago the present government primary school in Sakri was our Mission school. In the front of this book was written, "Presented to Ramadin for passing the fourth class of the Sakri Primary School 1905 by Florence Mills."

—ETHEL SHREVE.

Bilaspur C. P. India.

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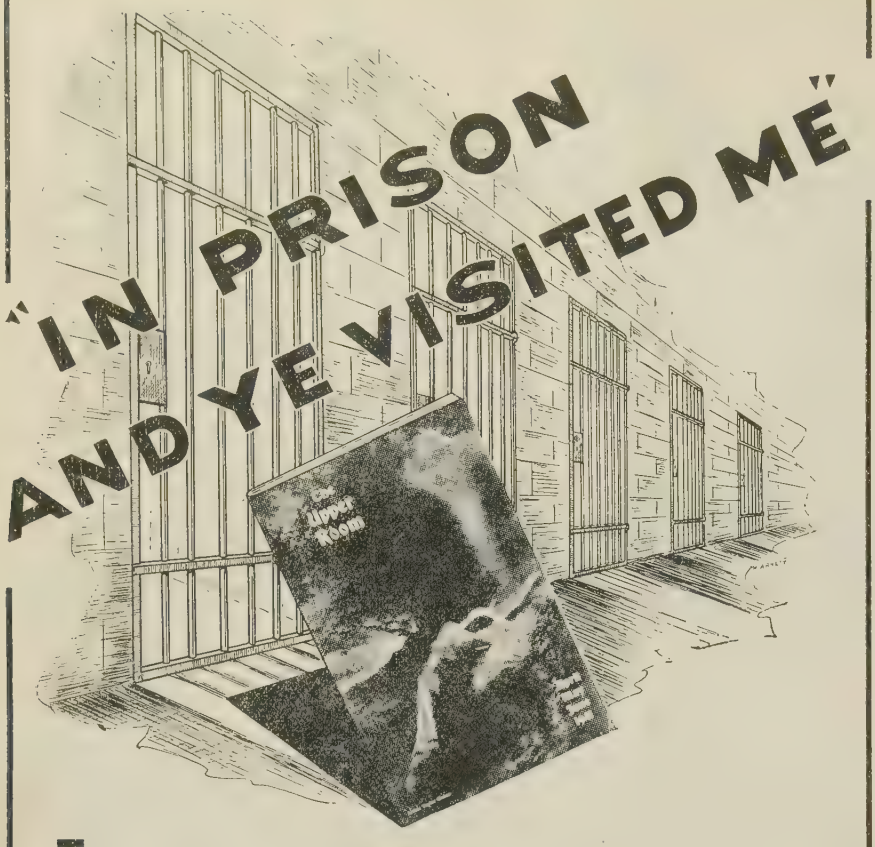

THREE letters received by The Upper Room from prisons, located in the East, West, and South, show the power of the Christian gospel, as carried by this devotional booklet, to reach men and women even behind prison bars.

IN SING SING PRISON—

"The Upper Room is well received and read. No one can ever estimate the fruit from the seed sown. If doing so much good here, how much more good can be done in the churches that would use them to the utmost of their ability? I think it behooves every pastor to literally **push** their distribution."

Luther J. Hannum, Jr., Protestant Chaplain, Sing Sing Prison, Ossining, N. Y.

IN SAN QUENTIN PRISON—

"I cannot begin to tell you how much this devotional booklet means to us. A large number of inmates use it to guide them in their daily Bible reading and study. Some of the inmates come to us and ask for the new booklet before the previous one has expired."

Alfred C. Schmitt, Director, Library and Religious Dept., California State Prison, San Quentin, Calif.

IN VIRGINIA INSTITUTIONS—

"We have found The Upper Room to be the most useful piece of devotional literature which we have been able to place in the hands of the people in our institutions. We are using it in three tubercular sanatoriums, in the Women's Industrial Farm (prison), the hospitals of the Penitentiary and the State Farm, and in four of our juvenile institutions (industrial schools). I have on my desk now twenty-eight letters from girls at one of our industrial schools expressing their appreciation for The Upper Room and what it has meant to them."

Henry Lee Robison, Jr., Director, Religious Work in State Institutions, Richmond, Va.

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Book Chat

(Continued from Page 23)

even a part of our social values. It is a striking statement, extravagantly emphatic, and highly readable. A lay friend in discussing this book remarked, "I should think it would make a lot of ammunition for you preachers."

Books Mentioned on Page 23

His Cross and Ours, by Joseph Fort Newton. New York. Harper & Brothers. 157 pp. Price $1.50.

These Shared His Cross, by Edwin McNeill Poteat. New York. Harper & Brothers. 192 pp. Price $1.75.

Faces About the Cross, by Clovis G. Chappell. New York and Nashville. Abingdon-Cokesbury. 217 pp. Price $1.50.

Why the Cross? by G. Ray Jordan. New York and Nashville. Abingdon-Cokesbury. 137 pp. Price $1.00.

Songs in the Night, by W. R. Siegart. New York and Nashville. Abingdon-Cokesbury. 128 pp. Price $1.00.

A Voice in the Wilderness, by Roy L. Smith. New York and Nashville. Abingdon-Cokesbury. 233 pp. Price $2.00.

Where Do We Go From Here? by by Harold J. Laski. New York. The Viking Press. 192 pp. Price $1.75.

Faith for Living, by Lewis Mumford New York. Harcourt, Brace and Company. 333 pp. Price $2.00.

Our Dwelling Place, A Book of Private Worship. Photographs by Gilbert Larsen. Devotional Patterns by Clarence Seidenspinner. Nashville—New York Abingdon-Cokesbury Press. $2.00.

This is a very unusual and beautiful book of private worship. Clarence Seidenspinner has prepared a page of worship meditation with suggestions for thought and reverie composed of fragmentary statements and Scripture quotations. Opposite each of these "worship patterns" is a full page photographic picture of excellent artistic merit and real significance as illustrating the worship theme. These are bound together loosely so that the pages lie flat and yet securely so that there is the feeling of having a book in the hand. Difficult to describe as this unusual work is, nevertheless it has true merit even if in novel form.

—C. E. L.

Speak Up for Democracy, by Edward L. Bernays. The Viking Press. New York. $1.00. Special price in quantities on request.

The author of his volume is a distinguished counsel on public relations, who here gives his attention to what he considers a vital issue of our day—the safeguarding and developing of the democratic processes in American life. Democracy, he says, is "government by consent of the governed." It sets high value on individual worth, guarantees freedom, safeguards right, operates in an orderly and open manner, and makes

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1940, to December 31, 1940, Compared with July 1, 1939, to December 31, 1939

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1939-40	1940-41	1939-40	1940-41
Churches	$112,248.62	$120,393.46	$ 8,895.19	$19,661.78
Bible Schools	46,083.19	48,658.64	1,174.88	1,658.50
Christian Endeavor Societies	744.31	718.08	234.69	362.98
Women's Missionary Societies	86,750.81	86,358.65	276.50	3,087.73
Councils	51,325.49	58,973.00	551.10	1,996.47
Young Matrons' Missionary Societies	3,258.78	3,294.67	12.55	57.78
Guilds	8,630.94	8,314.90	121.50	706.13
Circles	1,992.97	1,953.49	38.72	54.64
Triangles	796.13	663.10	5.50	18.00
Children's Missionary Organizations	912.49	892.83	2.50	33.49
Unified Youth Groups	154.81	309.34	16.00	55.21
Unified Children's Groups	51.99	14.30	11.85	4.64
Individuals	6,633.85	7,442.97	3,623.97	9,101.52
Missionary Organization Totals	$153,874.41	$160,774.28	$ 1,036.22	$ 6,014.09
Grand Totals	$319,584.38	$337,987.43	$14,964.95	$36,798.87

[1] Gifts applying on percentages.
[2] Gifts over and above percentages.
Gain in undesignated and specific gifts, $18,403.05.

broad security for all citizens its ideals. The writer asserts that there is a present obligation on all citizens to speak up for democracy. He then proceeds to tell how it is to be done, discussing in interesting detail the techniques to be used in influencing public opinion.

—G. W. B.

Books Received

Puerto Rico In Pictures and Poetry, by Cynthia Pearl Maus. The Caxton Printers, Ltd. Caldwell, Idaho. $2.50.

Australia and the United States, by Fred Alexander. America Looks Ahead Pamphlet Series. World Peace Foundation. Boston, Mass. Cloth 50c; paper 25c.

More Stewardship Stories, by Guy L. Morrill. Harper & Brothers. New York. (Price not given.)

His Cross and Ours, by Joseph Fort Newton. Harper & Brothers. New York. $1.50.

The Soviet Power, by Hewlett Johnson. International Publishers. New York. Price 35 cents.

Form and Freedom in Worship, by Clarence Seidenspinner. Willett, Clark & Company. Chicago. $2.00.

Toward Freedom, The Autobiography of Jawaharlal Nehru. The John Day Company, Inc. New York. $4.00.

How Yung Fu Saved a Bible, by Rose A. Huston. Fleming H. Revell Company. New York. (Price not given.)

Temperance Facts. Compiled by W. G. Calderwood. Minnesota Temperance Movement. Minneapolis, Minn.

New Testament Evangelism, by C. J. Sharp. Standard Publishing Co. Cincinnati. $1.25.

The Battle for Asia, by Edgar Snow. Random House. New York. $3.75.

Hospital Carries On!

What a privilege in these days of destruction to be engaged in construction! Would that we could match the dollars put into destroying life and property, with a like number less prodigally spent in saving and creating them!

Work at the hospital has been interrupted by the difficulty in obtaining supplies, the absence of several government officers from their posts in the back country, and the general uncertainty of the times. Our dispensaries are still open, but the government has withdrawn its help. They double the service we render and we are working hard to keep them going.

—Dr. and Mrs. D. H. Baker.
Mondombe, Belgian Congo.

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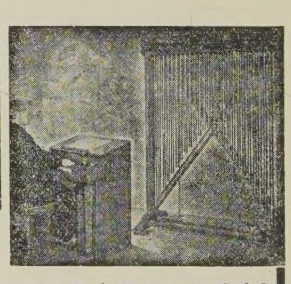

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WORLD CALL

The Last Page

A Teacher's Creed

I BELIEVE in the priceless value of human life—
Therefore it shall be my purpose to help release student energy for the noblest living.

I BELIEVE in the principles of activity in education—
Therefore it shall be my aim to open the way for student activity under guidance.

I BELIEVE in the spirit of democracy in education—
Therefore it shall be my desire to avoid dogmatic statements tending toward autocracy.

I BELIEVE in my calling as a sacred trust—
Therefore it shall be my delight to give my best in strength, in mind, in heart to the task.

I BELIEVE in the sacredness of personality—
Therefore it shall be my purpose to acquaint students with the personality of the Master Teacher.

I BELIEVE in the efficacy of real scholarship—
Therefore it shall be my aim to continue my own studies that I may teach with increasing effectiveness.

—S. W. HUTTON.

My Endowments

I thank Thee, God, for beauty
That surrounds my open door,
For love, the joy of living
And friends that I adore.

I thank Thee for the glory
Reflected from a star,
The splendor of the heavens
From jewelled gates ajar.

I thank Thee, God, for freedom
To worship at thy shrine,
For faith, hope and courage,
Endowments that are mine.

—CORA E. WELLS,
The Christian Advocate.

Professor (in chemistry class): "Mr. Green, what can you tell me about nitrates?"

Freshman Green: "Well-er-um-oh, yes! They're a lot cheaper than day rates."
—*Baptist Student.*

"The Welcome Man"

"There's a man in the world who is never turned down, wherever he chances to stray; he gets the glad hand in the populous town, or out where the farmers make hay; he's greeted with pleasure on deserts of sand, and deep in the aisles of the woods; wherever he goes there's the welcoming hand—he's The Man Who Delivers the Goods.

"The failures of life sit around and complain; the gods haven't treated them white; they've lost their umbrellas whenever there's rain, and they haven't their lanterns at night; men tire of the failures who fill with their sighs the air of their own neighborhoods; there's one who is greeted with love-lighted eyes—he's the Man Who Delivers the Goods.

"One fellow is lazy, and watches the clock, and waits for the whistle to blow; and one has a hammer, with which he will knock, and one tells a story of woe; and one, if requested to travel a mile, will measure the perches and roods; but one does his stunt with a whistle or smile—he's The Man Who Delivers the Goods.

"One man is afraid that he'll labor too hard—the world isn't yearning for such; and one man is always alert, on his guard, lest he put in a minute too much; and one has a grouch or a temper that's bad, and one is a creature of moods; so it's hey for the joyous and rollicking lad—for The One Who Delivers the Goods!"

—WALT MASON.

The Master

Door-to-Door Salesman: "Is the master of the house in?"

Weary Young Father: "Yes, he's asleep upstairs in his cradle."

Can and Cannot

Astronomers can weigh a star,
And tell a planet's girth,
And bring the moon from skies afar
Well nigh in touch with earth,
But who can tune the throstle's throat,
Or match the streamlet's song,
Or estimate the joyous note
Upon the skylark's tongue

By mathematics men can count
The motion atoms make,
And calculate the vast amount
Of force when billows break.
But love's equation cannot be
By sign or figures given,
For, boundless as eternity,
It touches earth and heaven.

—A. B. COOPER,
in the *Methodist Magazine*

Which Way?

"A tree will not only lie as it falls, but it will fall as it leans. And the great question everyone should bring home to himself is this: What is the inclination of my soul? Does it, with all its affections, lean toward God or away from Him?"

—J. J. GURNEY

Prayer

Grant us, O Lord, the grace to bear
The little pricking thorn;
The hasty word that seems unfair;
The twang of truths well worn;
The jest which makes our weakness plain;
The darling plan o'erturned;
The careless touch upon our pain;
The slight we have not earned;
The rasp of care, dear Lord, today,
Let all these fretting things
Make useless grief, oh, give, we pray,
The heart that trusts and sings.

—ELIZABETH L. GOULD.

A Town Where No One Would Want to Live

The town without a church—what a lonesome spot it would be! Few would want to live there—still fewer would dare to bring up a family in a place where the spiritual side of life was so completely neglected.

Mankind cannot be content without some means of expressing the religious impulse and anything which develops and deepens this impulse is a priceless contribution to the progress of the church.

Thoughtful observers agree that the value of the church press is beyond estimate. By loyally supporting the church paper of your choice you are in effect aiding the church itself—and thus encouraging the spread of the finest aspirations and impulses known to man.—*Associated Church Press.*

The Editor's Plea

The editor sat in his uneasy chair—
His thoughts ran on space,
"How can I crowd a yard of report
Into a foot of space?"

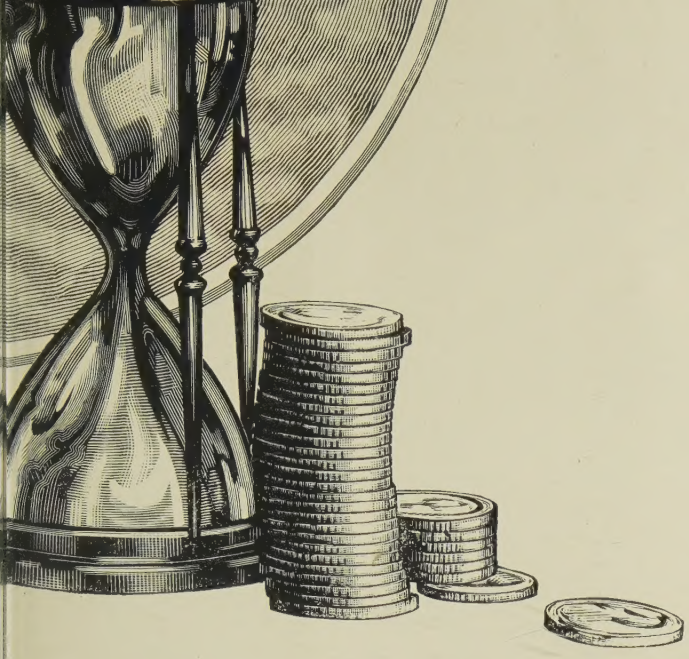
'Tis three to one, you surely see
The thing cannot be done,
Therefore the editorial "We"
Will have to cut 'er down.

And now my dear contributors,
That nothing may go wrong,
Please send ideas one yard deep
But only one foot long.

"Why are you so angry with the doctor?"

"When I told him I had a terribly tired feeling he told me to show him my tongue."

Life is a game with a glorious prize
If we only can play it right.
It is give and take, build and break
And often it ends in a fight.
But he surely wins who honestly tries
Regardless of wealth or fame.
He can never despair who plays it fair.
How are you playing the game?



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